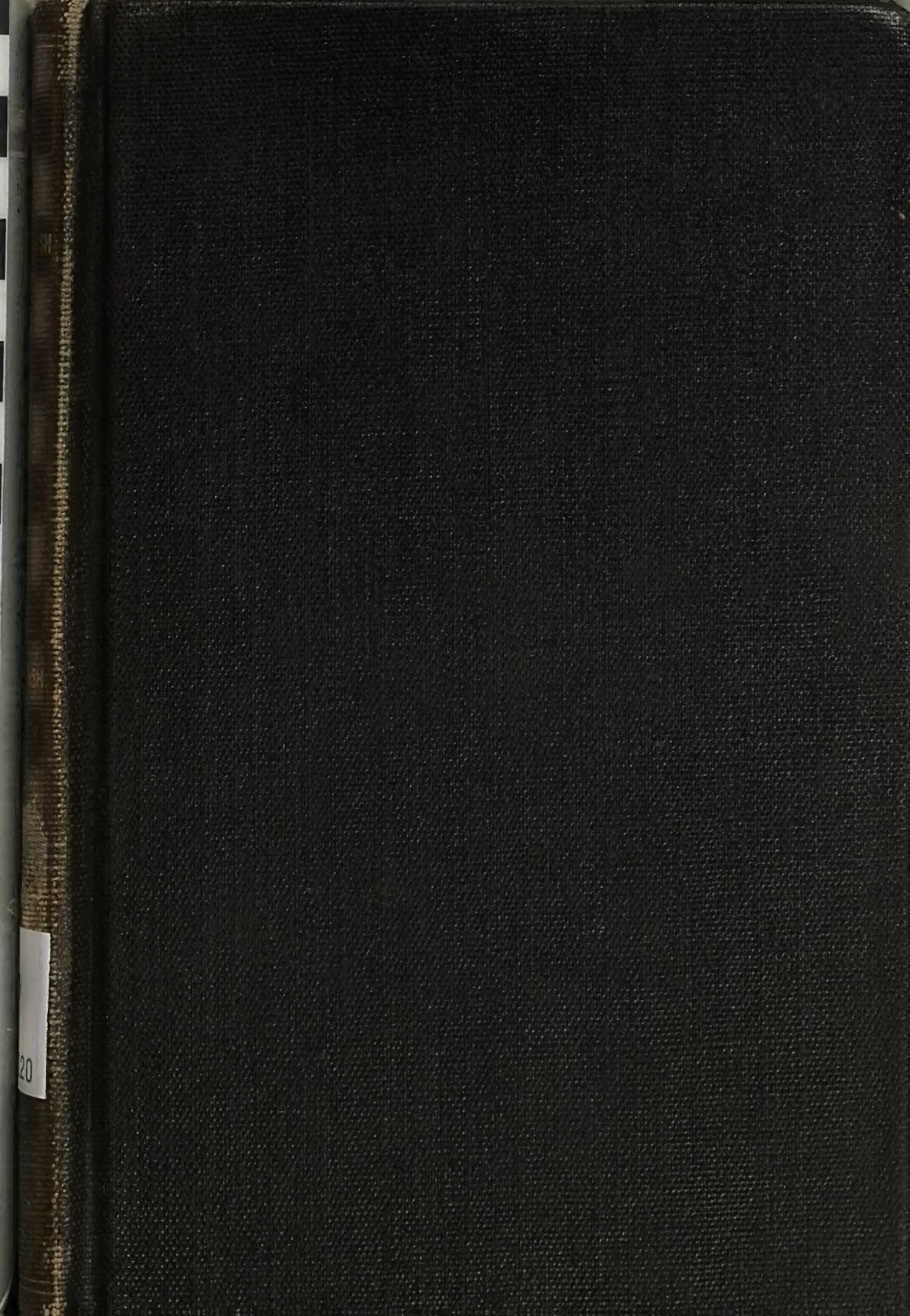
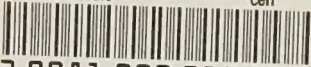




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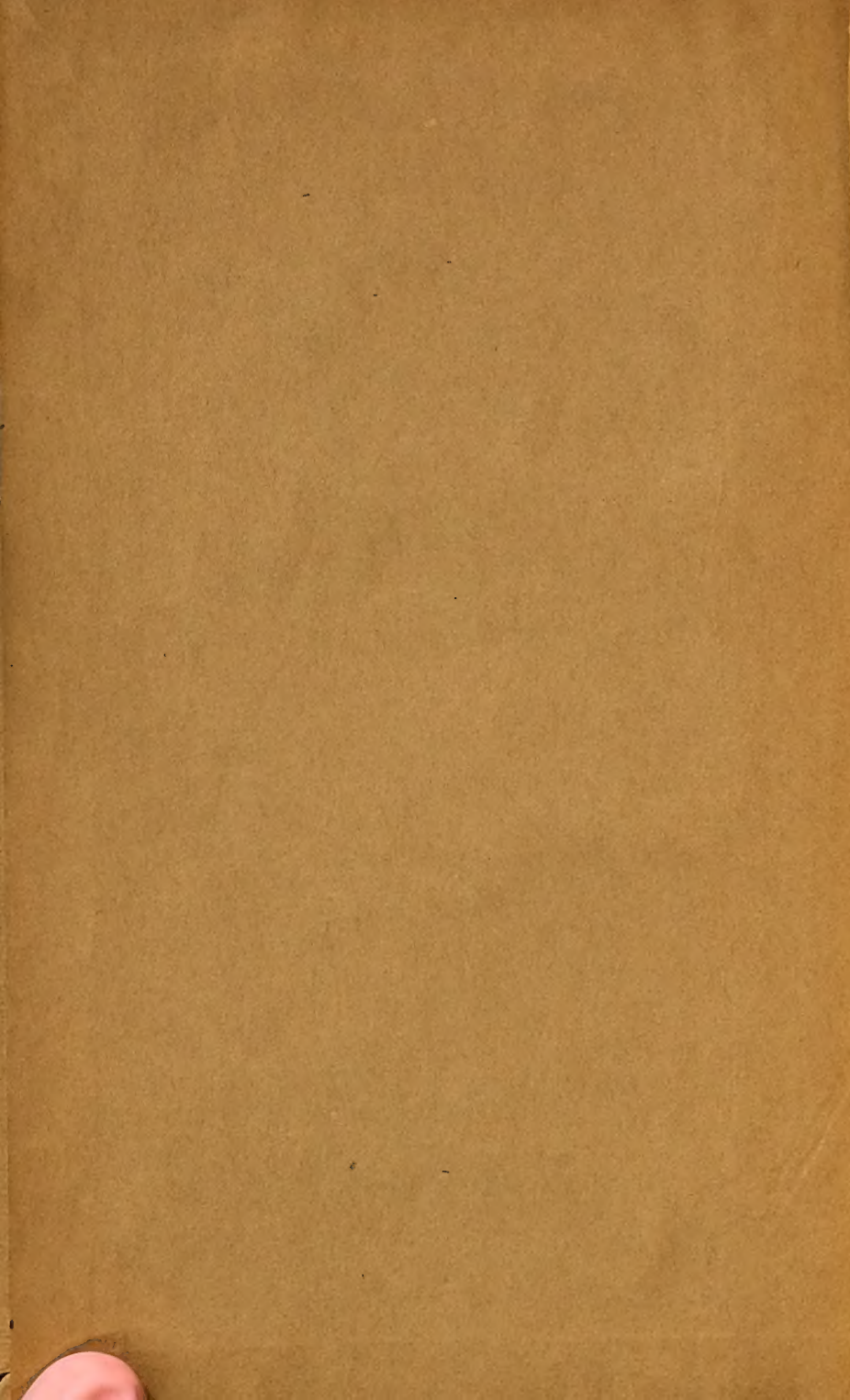
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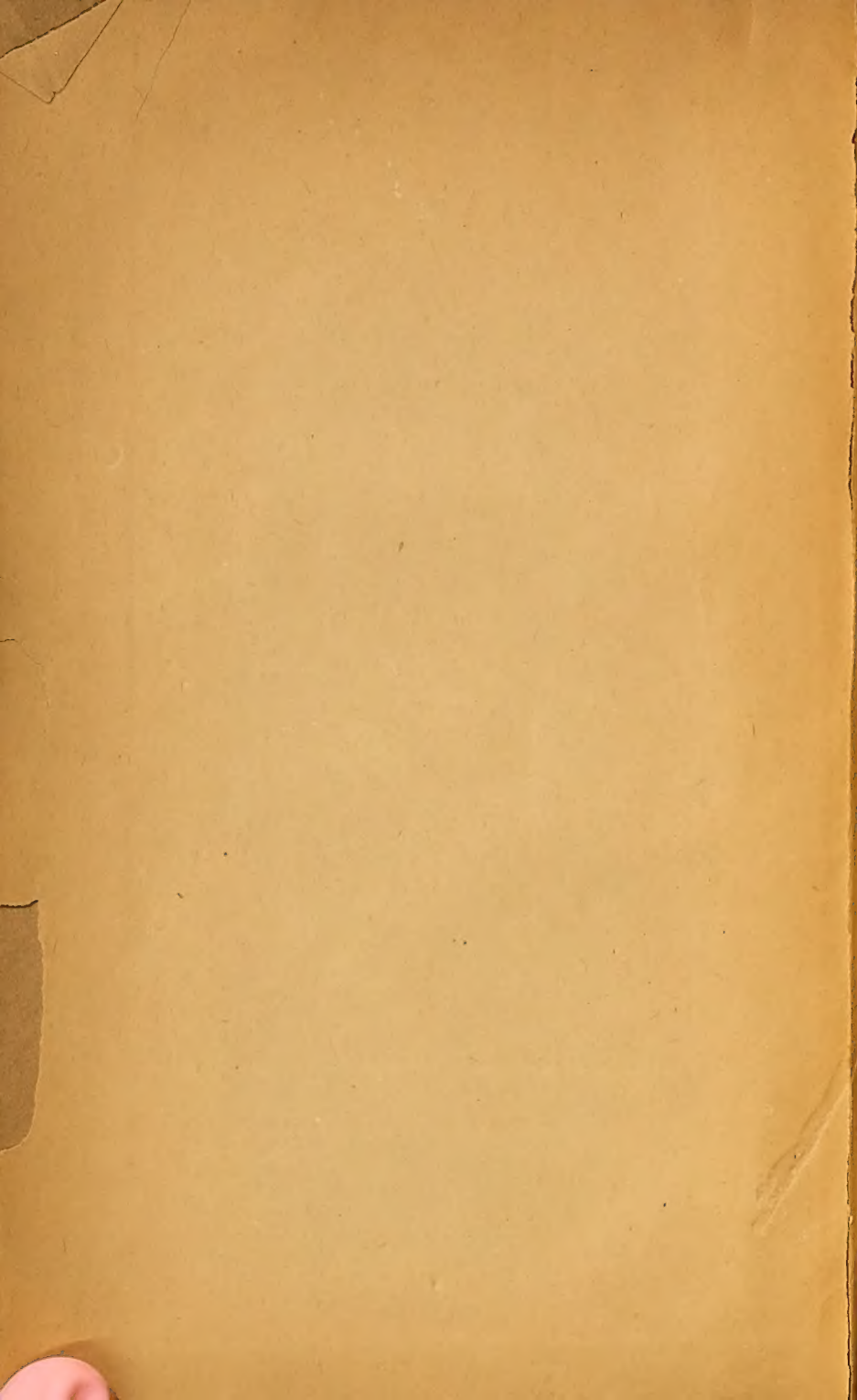
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OF

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THREE MIDDLE-ENGLISH VERSIONS
OF THE
Rule of St. Benet
AND
*TWO CONTEMPORARY RITUALS FOR THE
ORDINATION OF NUNS.*

EDITED,
WITH AN INTRODUCTION, NOTES, AND GLOSSARIES,
BY
DR. ERNST A. KOCK.

LONDON:
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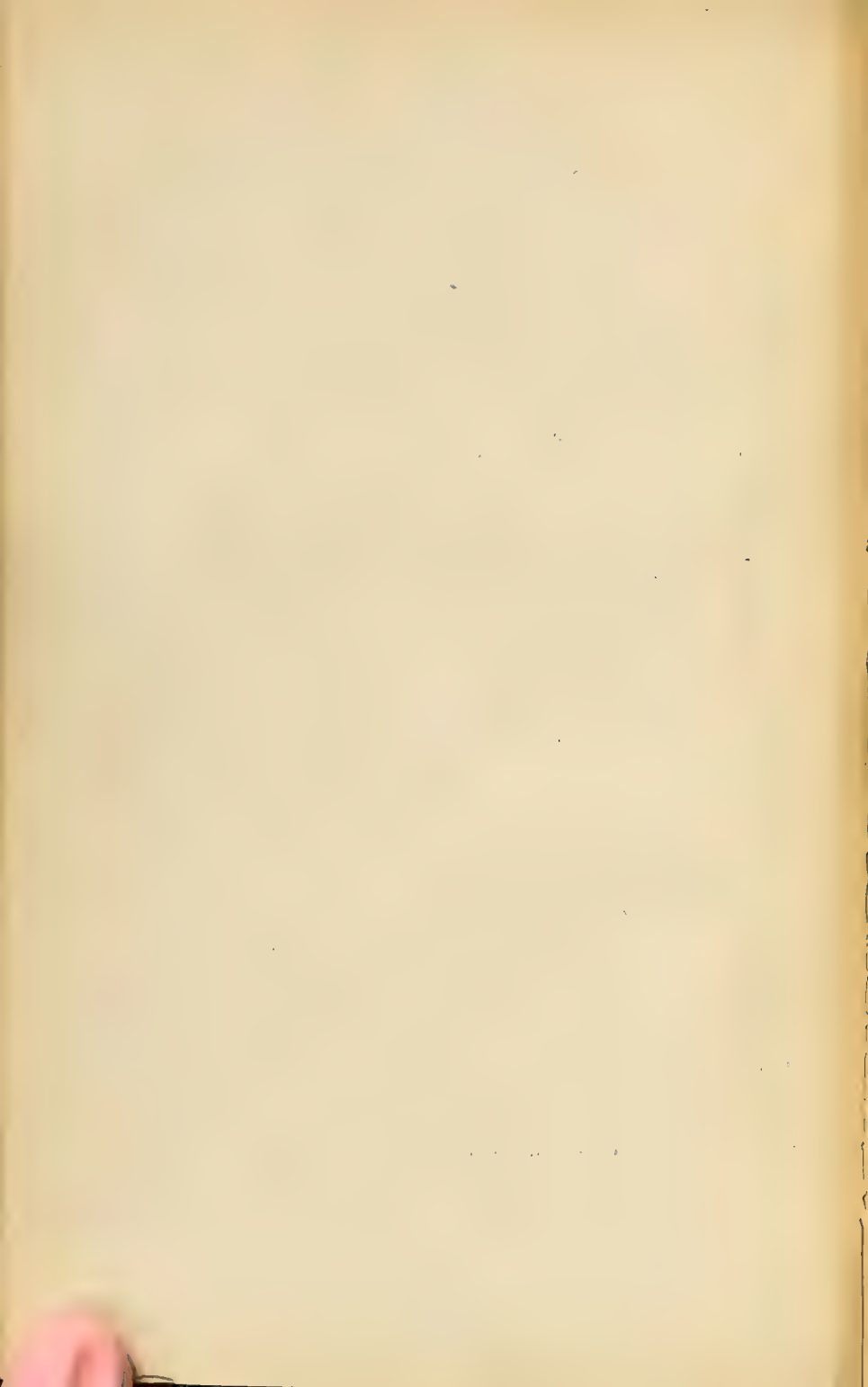
To Dr. F. J. FURNIVALL, Director of the Early English Text Society, Mr. A. HUGHES-HUGHES, of the British Museum, and Mr. A. ROGERS, of the University Library, Cambridge, who have assisted me in this work, I here express my manifold obligations.

E. A. K.

Lund, in Sept. 1902.

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INTRODUCTION.

§ 1. OF the Latin Rule of St. Benet, written about the year 516, the following Early English versions are known at the present day :

A. The so-called Common Version (West-Saxon), in several MSS. :

a. Cambridge, Corpus Christi College, 178, about the year 1000. Latin and English. The English text is edited by A. SCHROËR, in *Bibliothek der angel-sächsischen Prosa*, vol. ii, Kassel 1885-1888, pp. 9-77, the right-hand pages 79-91, p. 92, the right-hand pages 93-123, pp. 124-133. The Latin text is accounted for in the footnotes of the edition mentioned under *D* (see below); the Latin chapter headings are printed in full, *ib.*, pp. 8, 10, 11.

b. Oxford, Corpus Christi College, 197, about the year 1000. Latin and English. The English text is accounted for in the introduction and footnotes of the Kassel edition (see above); the prologue is printed in full, *ib.*, pp. 1-6. The Latin text is accounted for in the footnotes of the edition mentioned under *D* (see below).

c. British Museum, Cotton Tiberius A. 3, leaves 103, 104, from the beginning of the 11th century. Contains only the fourth chapter. Latin and English. The English text collated by G. CARO in *Englische Studien*, vol. xxiv, pp. 161-176 (1898).

d. Durham Cathedral Library, B. 4. 24, leaves 98 ff., from the middle of the 11th century. Latin and English. The English text collated by G. CARO (cf. above).

e. British Museum, Cotton Titus A. 4, from the end of the 11th century. Latin and English. The English text is accounted for in the introduction and footnotes of the Kassel edition (see above). The Latin text is accounted for in the footnotes of the edition mentioned under *D* (see below); the 62nd chapter is printed in full, *ib.*, pp. 124, 126.

f. British Museum, Cotton Faustina A. 10, about the year 1100. English only. Accounted for in the Kassel edition (see above). The chapter headings and the first chapter are printed in full, *ib.*, pp. 6-8, 134-141.

All these MSS. are "masculine," *i. e.* they refer to monks, not nuns. But various pronouns, etc., erroneously left in the feminine, show that the said MSS. go back to a version written for nuns. This version, again, is supposed to originate in a translation made, about the year 960, by the abbot ÆTHELWOLD and probably, like its Latin original, intended for monks.

B. The Wells Version, "masculine," in a fragmentary MS. (loose leaves) belonging to the Chapter of Wells, Somersetshire, from the beginning of the 11th century. Contains the greater part of chapters 50-64 (65). Latin and English (West-Saxon). The English text is printed in the Kassel edition (see above) on the left-hand pages 78-90, 94-122. The Latin text is accounted for in the footnotes of the left-hand pages 102-136 in the edition mentioned under *D* (see below).

C. The Interlinear Version, "masculine," in Cotton Tiberius A. 3 (see above, *A c*), leaves 105 ff., from the beginning of the 11th century. Latin and English (Kentish—West-Saxon). Edited by H. LOGEMAN, E. E. T. S. 90. London 1888.

D. The Winteney Version, "feminine," in British Museum, Cotton Claudius D. 3, from the beginning of the 13th century. Latin and English (Hampshire). Edited, with the Latin text to the left, the English to the right, by A. SCHRÖER. Halle 1888.

E. The Northern Prose Version, in the beginning "masculine," then "feminine" (with some masculine forms left; see § 6), in British Museum, Lansdowne 378, from the beginning of the 15th century. English (with Latin catchwords). Printed here for the first time.

F. The Northern Metrical Version, "feminine," in British Museum, Cotton Vespasian A. 25, from the former part of the 15th century; bearing a more southerly stamp. English (with Latin catchwords). Printed, with a few hundred errors, by K. BÖDDEKER in *Englische Studien*, vol. ii, pp. 61-93 (1879). Discussed, without collation, by F. HOLTHAUSEN in *Anglia*, vol. xiv, pp. 302-308 (1892). Collated, insufficiently, by E. KÖLBING in *Engl. Stud.*, vol. xxiii, pp. 284-286 (1897). Reprinted here.

G. The CAXTON Abstract, "for men and wymmen," in Cambridge University Library, printed volume AB. 4. 64, from the end of the 15th century. Reprinted here.

§ 2. Closely connected, in import, with the 58th chapter of the rule (*de disciplina suscipiendarum sororum*) is *þe furme how A Nouice sall be made*, following in the Lansdowne MS. (§ 1, *E*) immediately

on the rule, and written in a contemporary hand. Printed here, so far as I know, for the first time.

An analogous appendage, somewhat longer on account of several Latin prayers being given in full, is found after the other Northern Version (§ 1, *F*). It is written in a contemporary, if not the same, hand, save the heading, *The Method of making a Nunn*, which is of a later date. Printed, with numerous errors and inaccuracies, by W. MASKELL, *Monumenta Ritualia Ecclesiae Anglicanae*, vol. iii, pp. 360-363 (second edition, Oxford 1882). Reprinted here.

[Two other rituals, more than half a century younger, out of the Lansdowne MS. 388, and Cambridge University Library, Mm. 3. 13, are printed by the Surtees Society, vol. 61 (Durham, etc., 1875), and by MASKELL (see above), pp. 333-359.]

§ 3. Still less than the Common Version (§ 1, *A*) is the Northern Prose Version (§ 1, *E*) a verbal translation of the Latin text. Certainly the different parts of the rule are, on the whole, rehearsed in the usual order (cf. LOGEMAN'S edition, pp. vii-xiv, and SCHRÖER'S edition of the Winteny Version), the chief exceptions being that the greater part of ch. xiii, about week-day services, and the whole of ch. xviii, with its detailed directions, "quo ordine psalmi dicendi sunt," are omitted, the end of ch. xiii is put in the place of ch. xviii (on p. 18 read xiii for xviii!), and ch. lxii is placed before lxi. But in details, numerous alterations have been made. The majority of these are intentional modifications, partly due to "the grete change in that religion and the length" (CAXTON'S Abstract, p. 137, l. 12): see for instance the notes on 2/13, 3/31-4/1, 7/3, 32, 13/21, 15/29, 18/30-33, 19/31, 38/39, 39/34. But there are also cases of misapprehension or inadvertency on the part of either the paraphrast or some transcriber, *e. g.* the *sexe salmis*, p. 17, l. 10, instead of the Latin "sexagesimus sextus psalmus." Of the originator of the version we know nothing. In an indirect manner, however, his existence is constantly brought before the reader's mind. The chapters begin with *in this sentence spekis sain benet*, or some similar turn, and end with an added short prayer, being, as it were, an echo out of the spiritual children's hearts.

That we have no original, but a transcript, before us is sufficiently proved by the nature of the errors. I need only refer to (the notes on) 14/2, 43/18, 45/4. (The same holds good of the other Northern texts. See *e. g.* Metr. Vers. ll. 159-160, 1775-1778, Lansd. Ritual 142/14-15.)

In the opening sections of this sober rule there are some attempts at poetical diction :

*Yef þu wil to þat reynne cume,
do þe dedis of godis sune, 2/26-27,*

*þat wið tunge lezis noht,
bot sothfastnes in his þoht, 2/33-34,*

*Lord, of us es it nolit,
bot til þi name ioy es broht, 3/8-9,*

*Yef we þe painis of helle will fle,
and cum till ioy þat ay sall be,*

*þanne full-fille we his wille.
Loke þat 3e renne suiþe,
yef 3e will to þe lange liue.*

þare may help þe here to. 3/31-4/1,

*þan sal þi hert liht be,
in godis trouht yef þu it se, 4/7-8,*

*chasti þaim fra iuil wne,
als þe fadir dos his sune, 6/13,*

*þan he for oþir sal ancewer swa,
full riht az he at ȝa,*

*And mende him in dede.
þe mare he mendis his cuuent,
Till mare ioy sall he be sent,
til god at take his mede, 7/12-15,*

*haly lescun bliþelike here ;
And clene uresun for to lere, 9/6-7,*

*leue þe wille of yure fles,
sua sal ye yure sinnes les, 9/8-9, etc.*

§ 4. Whether induced by such poetical passages in extant English versions, or inspired by the moral elevation of the ancient Father's lore, another follower of his in the North turned the whole rule into English verse. The author enlarges on passages of ethical value, *e. g.* the prologue, whereas the minute directions about hymns and lessons, etc., for the various hours of devotion, occupying ten chapters (ix xviii) in the Latin rule, are disposed of in not so many lines (1137 ff.). Totally missing are chapters xxi (de decanis monasterii), lx (de religiosi mulieribus que voluerint in monasterio habitare), lxi (de sanctimonialibus peregrinis), and lxii (de sacerdotibus monasterii). The remainder are treated of in the following order (one might say disorder): i-viii, xix-xx, xxii-xxx, lxv, xxxi-xxxii, xxxv, xlv-xlvii, xxxix-xl, xxxiii-xxxiv, xxxvi-xxxviii, xli-xliv, xlviii-lix, lxiii-

lxiv, lxxiii-lxx, lxvii, lxvi, lxxi-lxxiii. Occasionally there is "easy vigour" in the lines:

*To lay on þam þat vnder hir er (are)
No eyer (heavier) band þan þay may ber,
þat whils scho rubes a-way þe rust,
þe vessel fal not al to dust, ll. 2273-76.*

But there are also such pitiful rhymes as:

*In tym of winter, in Descember,
Frø þe kalandes (first) of Nouember,
Vn-to þe pase (Easter) . . . ll. 1121-23.*

§ 5. The metre is essentially the same as that of Genesis and Exodus, HAMPOLE's Pricke of Conscience, etc., described by R. MORRIS in E. E. T. S. 7, pp. xxxix-xlii, i. e. iambic bimeter

— — | — — | — — | — — :

þe súth|fast réwle / of sánt / Benétt, 1. 6,

regularly varying with — | — — | — — | — — :

Áls | sant Bē|net hás | ordáúnd, 1. 2,

Rýn | we súld | whýls wé | haue dáý, 1. 87,

and liable to several modifications, particularly the exchange of — — for — — —, or the slurring over of a short unstressed syllable (-er, -el, -en, -ir, -yr, etc., or a final vowel before another vowel) so as to make the apparent — — — sound like — — :

To þe býd|ynges óf | þi mó|der fré, 1. 26,

To cúm | in án|y gude cóm|paný, 1. 1028,

Ne súff|er hym in | þam háfe | no stéde, 1. 150,

Túrn | frø éu|íl and séke | to gúde, 1. 109,

And gíf | vs füll|y all fólk | in-fére, 1. 233,

With sór|ow of sýn | we súld | him séke, 1. 1185.

The accent varies, of course, in numerous words of French origin, also in compounds, in words in -aul, -er, -est, -ing, -y, etc. The final *e* in *ane*, *liue*, etc., is silent. So is mostly the vowel in the inflectional endings -es, -is, etc., not seldom even in -ses, -cis, -ches, and similar combinations, so that, e. g., *nouices* 1209, 1535, *nouysees* 2088, *teches* 636, are metrically on a par with (the plural) *noueece* 2361, *rais* (3 sg.) 1068, *tech* (3 sg.) 1284. Cf. ll. 120, 742, 798, 860, 939, 970, 1156, 1400, 1530, 2011, 2012, and others. However, both words like *teches*, and such as *chiltes*, *clothes*, *flodes*, *gestes*, *harmes*, etc., are also used for — | —. In a good many instances the original shape of the lines has been altered through the substitution of younger and

shorter forms, or through some omission, transposition, or other corruption. Cf. ll. 86, 160, 249, 446, 508, 783, 908, 936, 942, 957, 1211, 1269, 1365, 1452, 1458, 1589, 1619, 1661, 1843, 1931, 2151, 2180, 2434, 2484, 2498, where the restitution of the original structure seems to lie more or less close at hand. Lines of only six syllables, where the cause of the abnormality seems more open to guesses—later shortening of a form? accidental omission of some word? original juxtaposition of two stress-syllables?—are 779, 1463, 1721, 2074, 2183. In some lines not included in the above list, a shortening like *awin* > *awen* (cf. 2074) may have taken place, e. g. 540.

The original rhymes are disturbed or destroyed in ll. 159–160, 555, 1153, 1518, 1600, 1843. Spelling with *e* for *i*: 266, 267, 458, 505, 1521, 1592; *o* for original *a*: 1961.

Instances of alliteration are frequent, from the first line, *All þat ryll lely lyue in land*, to the last *Vnto þat lif our lord vs lede!*

§ 6. In the Prose Version, the prologue and the two first chapters are "masculine," i. e. they use *son* (*fili*), *mastir*, *fadir*, *munkis* (*monachorum*), *abot* (*abbas*), where the Metrical Version has *doghter* (*filia*), *maystress* (*magistre*), *moder*, *men or wemen* (*religionis*), *prioress* (*priorissa*). But in chapter iii *þabes* steps in with *sororibus* and all. In the continuation there are only occasional traces of manly sway: *hym* 22/12, *hys* 25/9, *what man he is* 25/23, *spiritel fadir* 34/9, and, rather confusingly, *hym-selfe*, *He* 40/6.

The Metrical Version keeps all men out, except that the place of the *senex sapiens matura* as gate-keeper is filled by a *witti old man* (ch. lxvi). Passages like ll. 497 ff. can scarcely be called exceptions. *Priours* in l. *319 is surely a mere slip made by the scribe.

§ 7. CAXTON's rule is a meagre "compendious abstracte," which leaves out the prologue and ch. i, xlv, xlvii, l–li, lvii, lxx, lxxiii, deals very summarily with ch. viii–xviii, xxi–xxx, xxxix–xli, lx–lxxii, and fuses ch. xlii into vi, ch. lxiv into ii–iii, thus really accounting only for: ii–vii, xix–xx, xxxi–xxxviii (xlii), xliii, xlv–xlvi, xlviii–xlix, lii–lvi, lviii–lix, lxiii (lxiv), lxvi–lxxii.

§ 8. Several editions of the Latin Rule and commentaries on the same are mentioned by LOGEMAN (§ 1, C), pp. xxvi ff. I will refer the reader also to L. TRAUBE, *Textgeschichte der Regula S. Benedicti*, in *Abh. d. hist. Cl. der kgl. Bayerischen Akad. d. Wissensch.*, vol. xxi, sect. 3, pp. 599–773 (1898), to G. J. AUNGIER, *The History and Antiquities of Syon Monastery*, London 1840, and particularly to Lina Eckenstein, *Woman under Monasticism*, Cambridge 1896, a

book full of interesting information, although containing some linguistic and bibliographical errors. (An amusing instance is the comment on Metr. Vers. l. 410, containing the word *travel*, to labour, to toil: "the prioress shall not favour any one nun by letting her travel more than the rest.")

For convenience' sake I here give a short survey of the matters dealt with in our texts.

(† means: some part of)	Latin Rule.	Prose V.	Metr. V.	Caxton.
	CHAP.	PAGE.	PAGE.	PAGE.
A. Prologue	Prologus	1-4	48-54	—
Different kinds of monks and nuns... ..	I	4	55-56	—
B. Superior; his or her election and duties	} II, †LXIII, LXIV	5-7, 41, 42-43	56-62, 110-113	119-120, 121
consulting the convent		7-8	62-63	120
Functionaries—	III	20	—	127
specially:	XXI			
subprioress	†XXI, LXV	20, 43-44	85-87	—
cellaress	XXXI	24	87-88	127-128
sacristan, caretakers	XXXII	24-25	88-89	128-129
conductor of the divine service	†XLVII	32	—	—
infirmary attendants	†XXXVI	27	94	130
gate-keeper	LXVI	44	115-116	137
mass-priests, etc. ...	†LX	39-40	—	—
Order of the congregation; mutual reverence and love	} LXIII, †LXXI	41, 46	110	137, 139
C. A good life—				
specially:	IV	8-9	63-66	121-122
obedience	V, LXXI	9-10, 46	66-68, 116-117	122-123, 139
to over-hard commands	LXVIII	45	113	138
silence	VI, †XXXVIII, †LXII	10-11, 27, 29	68-69, 97	123-124
humility	VII	11-15	69-78	124-126
poverty, <i>i.e.</i> community of property	} XXXIII-XXXIV, †LV	25, 36	93	129, 134-135
letters and gifts ...		36	104	134
regularity	XLIII	30	97-98	131
industry	XLVIII	32-33	99-100	132
particular strictness and devotion during Lent ...	XLIX	33	100-101	132-133
D. Divine offices (rituals), etc.	VIII-XX	15-19	78-81	126-127
Collation; last part of the day	XLII	29-30	96-97	—
Regularity and strict observance	} †XLIII, XLVII	30, 32	91, 97-98	131
Use of oratory		34-35	101-102	133
Rehearsal of the rule	} †LVIII, †LXVI	38, 44	107	135-136, 138

(† means: some part of)	Latin Rule.	Prose V.	Metr. V.	Caxton.
<i>E.</i> Dormitories	XXII	20	81	127
Food, meals	} XXXV-XLI, †XLIII	25-29, 30	89-90, 91-93, 94-96	129-131
the abbess' kitchen and table			†LIII, LVI	
Clothing	LV	36-37	104-105	134-135
Brethren or sisters out at work or travel- ling	} L-LI, LXVII	34, 44-45	101, 114- 115	138
Skilled workers			LVII	
Visitors	LII	35-36	102-103	133-134
<i>F.</i> Punishments and atone- ments	XXIII-	20-23, 30, 31 32, 46	81-85, 90-91, 98-99	127, 131- 132, 139
	XXX, XLIII,			
	XLIV-XLVI,			
	†LXXI, etc.			
Unauthorised correc- tion	LXX	45-46	114	139
Undue intercession ...	LXIX	45	(114)	138-139
<i>G.</i> Admission and ordina- tion of such as wish to be monks or nuns ...	LVIII	37-39, Rituals	106-109, Rituals	135-137
children offered to God's service ...				
monks or nuns from other convents ...	LIX	39	109	137
priests	LXI	40-41	—	137
such as wish to be priests or deacons	LX	39-40	—	137
<i>H.</i> Conclusion	LXII	40	—	137
	} LXXII- LXXIII	46-47	117-118	139-140.

§ 9. The Lansdowne MS. 378, vellum, 8vo, contains 46 numbered leaves. On the first page, left blank by the scribe, is fixed a scrap of paper with the title: *The Rule of S' Benet & an Exposition of it. The forme of entring a Novice.* The lower (blank) part of the first leaf is cut off. Each of pp. 1 b-45 b contains 23-27 (usually 26) lines, p. 46 a, where the "forme" ends, only 14 lines. On the last page is written in a late hand: Const. fol. 46.

The book is ornamented: 1. with large red initials placed at the beginning of lines and occupying the height of two, sometimes 3-5 lines (rendered in my print by extra large capitals); 2. with smaller red initials placed anywhere at the beginning of sentences or clauses (rendered in my print by ordinary capitals); 3. with small red characters (rendered by fat letters); 4. with red strokes in or across various black letters (not specially indicated by me); 5. through the prolongation upwards of the staves of several letters in most

top-lines, these letters being, moreover, adorned with black and red strokes, tags, and arabesques, and thus more or less resembling capitals (in my print appearing as ordinary small letters).

In some instances chemical reagents had to be resorted to for the deciphering of words which were almost obliterated. (The Vespasian MS., on the other hand, is well preserved.)

An English catchword at the bottom of the page occurs only once: *charite*, leaf 7, back. The blank between this word and the last full line on the page answers to the height of about five lines.

§ 10. In the Cotton volume, Vespasian A. 25, 8vo, are united some blank paper leaves and 205 inscribed and numbered paper and vellum leaves of different ages. On the second page of the first leaf there is a table of contents (in a late hand) including 10 different headings. Some of the pieces are printed (or reprinted) by K. BÖDDEKER under the title *Englische Lieder und Balladen aus dem 16. Jahrhundert*, in *Jahrbuch für roman. u. engl. Spr. u. Literatur*, N. F., vol. ii, pp. 81-105 (with a detailed table of contents, pp. 82-85), 210-239, 347-367, vol. iii, pp. 92-129 (1875-76). The 8th and 9th of the said headings are: *S^t Bennets Instructions In English verse* and *The Method of Ordaining a Nunn*. The corresponding texts occupy leaves 66-119 (according to an older, partly incorrect, pagination: 76-128) and 120-124 (129-133). Of these leaves, 66 and 71, 72 and 77, 78 and 83, and so forth (thus not all, as BÖDDEKER states), are of vellum. Between are inserted gatherings of four paper leaves (67-70, 73-76, 79-82, etc.), only that leaf 118 is also of vellum.

Our MS. (*i.e.* our part of the volume) is ornamented in much the same way as the Lansdowne MS. In the "Method" the English text (with some short Latin expressions) is underlined in red ink.

The characters are somewhat smaller and appear to be a little younger than those in the Lansdowne MS.

§ 11. The printed 8vo volume AB. 4. 64 in Cambridge University Library contains, on towards 150 leaves, three different treatises, of which the first is called "Orologium sapiencie," the second, "xii. prouffytes of tribulacyon," the third is our text. The rule occupies 2½ sheets (signed aa, bb, cc,) or 20 leaves. On the last page, however, there is a kind of index to the whole book and some information about the printing:

¶ Thus endeth this present boke composed of diuerse fruytfull
S. BENET b

ghostly maters

¶ The thyrdre treatise sheweth the holy rule of saynt Benet whiche is right necessary to be knowen to al men & wymmen of Religyon that vnderstonde no laten / whiche sheweth xxxiiij. poyntes to be obserued /

¶ Emprynted at Westmynstre by desiryng of certeyn worshipfull persones . . .

§ 12. The characters ð, h, H, n, r' (mostly practically equivalent to d, h, ll, n, r), ȝ (equivalent to either gh or þ), and z (meaning the same as gh or þ, once put in the place of s, 38/2, once for x, 6/14, footnote) are retained in my texts, save the ñ of the Caxton print, which is rendered by *nn*. For γ I print y or þ, according to its signification. Initial ff and ss are rendered by F and S, the apparent h and c in Ihū, Ihc, by e and s, the & c', & c^w (and so on) of the Latin quotations simply by &c., γ^a, γⁱ, by þe, etc. Often it can hardly be decided whether a certain character is meant for a capital or for a small letter. In each case I rendered it as I thought convenient, thus not claiming consistency in so unimportant a point. Expansions are printed in italics. For: a chesoun, vn to, under stande, I put: a-chesoun, vn-to, under-stande, etc. (the hyphens thus always being my own). In Introduction, Notes, and Glossaries, I mostly disregard such differences as h and ll, vn-to and vnto, and so forth.

For the punctuation in the Northern texts I am solely responsible, the reader thus being at liberty to rearrange the stops wherever he thinks the words or clauses should be otherwise connected. In the Caxton print I retain all the slanting strokes (/). Some of the full stops and colons are converted into minor stops. Besides I add a good many commas and a few other punctuative marks.

Emendations are, according to the latest practise of the Society, greatly introduced into the text itself, the footnotes then accounting for what is actually to be found in the MSS. and the old print.

The Roman figures above the sections or in the margin refer to the chapters of the Latin rule (§§ 3, 8). The sign / in the notes to the Northern texts indicates the end of a line.

Those parts of the top-lines on pp. 1-140 which aim at stating the contents of each text page, are added by Dr. Furnivall.

ABBREVIATIONS.

imp. = imperative mood.
 M.V. = the Northern Metrical Version.
 O.E. = Old English (often practically = Old Northumbrian, or Old Anglian).
 O.F. = Old French (including Norman-French).
 O.I., O.Scand. = Old Icelandic, Old Scandinavian.
 postpos. = in postposition.
 pp. = past participle.

ppr. = present participle.
 pt. = past tense.
 pt.-pr. = past tense (in *-d*, *-de*) with the sense of present (§ 127).
 P.V. = the Northern Prose Version.
 sb. = substantive.
 sbj. = subjunctive mood.
 sup. = superlative.
 W.T. = West Teutonic.
 * (before a figure) = see footnote.

Other abbreviations will cause no difficulty.

Figures like 1/14, 15, 4/4, refer to page and line in the prose texts, figures like 1, 14, 182, to line in the Metrical Version.

SURVEY OF THE PHONOLOGY OF THE NORTHERN TEXTS.

A. STRESSED VOWELS IN WORDS OF TEUTONIC (LATIN, ETC.) ORIGIN.

§ 13. W.T. *i*, *ī* = O.E. *i*, *io*; (4) *u*.

1. *i*: *drink*, *fisch*, *hir*, *is*, *lig* lie, *pidir*, *will*, *writen*; *milke*, *siluer*; *blis*, *sipin*. Likewise (O.Scand., Latin, etc.): *ill*, *sister*, *skill*, *wilerli*; *blys*, *bisschop*, *schrift*, *sikir*.—*y*: *drynk*, *hyr*, *whyder*, *wyll*, *wrytyn*; *blys*, *sybin*; *skyll*, *ymbrindays* (a fast).

2. To vowel-length [*ī*] points the spelling *syen* (*syne*, *sine*) adv. then. The verb *lif*, live, rhymes only with *gif(e)*.

3. *e* [close]: *besy*, *peder*, *wretyn*; *sethin*; *weterly*, *seker*. These are words with the first syllable open. Note. Often unstressed: *es*, *her*, *sen* conj. since, *wete* will. Forms due to loss of stress could afterwards be used also in accentuated position. The words *biriele* (O.E. *byrȝels*) 584, *elder* (Teut. **aldiz-*) 2206, *wirchep(e)* 1165, 1950, are accentuated — (like *wessel* 1502, etc.) so as to rhyme with *wete* [ē] well, *err* [ĕ] are, *kepe* [ĕ] keep, respectively. Cf. § 73, 2, end.

4. *u*, *ou* [of disputable value; cf. Luick, Sarrazin, Morsbach, Heuser (Engl. Stud. xxvii); I henceforth employ the symbol *u* for long or short close vowel-sounds of the *o*-, *u*-group]: *wuke* *wouke* week.

§ 14. W.T. *ī*, *i* = O.E. *ī*, *io*, *eo*, *ē*.

1. *i* [i]: *bide, life, rise, þi thy, time, stize ladder, wise; bi by, siþe times, suiþe much; bringe, childe, jinde, behinde.* Likewise: *slike* such; *pine, pipe, schrine.*—*ie*: *obied abide, lie* (encroachingly) to lie.—*y*: *obyde, lyf, ryse, thy, tyme, wyse; by, syþe times, bryng, fynd, ly; pyne.*—*ye*: *pyen.*—*yi*: *wyis.*

2. The vowel is shortened in: *þist, þistene, fyftyd, lilt* easy, *lyghtly.* O.Scand.: *titter* rather.

The alternation of *er* and *ar* in words with *rd* or *rn* after the vowel (cf. §§ 16,2, 18,2, 44,2, with § 15,3) seems most easily explained through the assumption of M.E. shortening (at least to some extent) of the vowel before *r* + certain consonants. Thus short (or half-long): *hird* shepherd.

3. *e* [ē]: *betwene, stegh* ladder.—*ey*: *bitweyn.*

4. Short vowel: *wemen; herde* shepherd (cf. 2). Note. Unstressed: *be* by. Cf. *þe* *19/34.

5. *o*: *woman women.*

§ 15. W.T. *e* = O.E. *e, eo, ea*; (5) *o, ō.*

1. *e*: *bel, help, heuen, heaven, nek, reknyng, self, sex, seuin, welth, wheper.* Likewise: *omell* between, *sentembir.*

2. Long vowel [ē]: *bede* prayer, *bere* to bear, *breke* break, *ere* (rhyme: *bere*) are, *ete* eat, *gete* (cf. § 100, no. 65, also 64) get, *seere* cut, *speke, wele* weal, *wreke* punishment.—*ey*: *steyl* steal. Cf. *þeis* these.

The adv. *euen* (*euyñ*, etc.) constantly rhymes with *heuen.* But the spellings *eueyn heueyn* point to vowel-length. For words in *-est*, see § 100, no. 63.

3. *e > a*: *fer* far, *fare* further, *hert hart* heart, *smerte* smart, *werk wark, werld* world. Likewise: *wer war* worse. Cf. §§ 16,2, 19,3, 44,2, 72,3, and the cases in which an *a*-sound is expressed with an *e* before *r*, §§ 17,1, 18,2 (74,1).

4. *i*: *briht, hight* (encroachingly) promised, *riht, whider* whether.—*y*: *fyght* (beside *feight*, which rhymes with *night*), *whyder* whether.

5. *o, u* [u]: *world, worth wrz; wor* (cf. 3) worse.

6. For *e + ʒ*, see § 63.

§ 16. W.T. *ē, e* = O.E. *ē, ēo.*

1. *e* [ē]: *here* adv., *hete* (encroachingly) promise, *lete* he let, *mede* meed; *he, me, þe, we, ʒe*; *felde* field, *yelde.* Likewise: *sere* various.

2. *e > a*: *herd* flock, *lernyng* teaching, *ʒerne* eagerly, *ʒernyng ʒarnyng* yearning.

3. *i*: *hir-fra* from this, *wirchep.*

§ 17. W.T. *a* = O.E. *a, æ, o* (eo).

1. *a*: *after*, *fast*, *harmyl*, *lagh* laugh, *lam* lamb, *latter* later, *þanc*, *þan* than, then, *waissē* (§ 69,3) wash, *whan* when, *warm*, *wat(t)er*. Likewise: *gabbing*, *happin*, *kast*, *want*; *abbot*, *angel*, *anger* anchorite, *candel*.—*e* (before *r*; cf. § 15,3): *hermyt* harmed.—Cf. under 2.

2. Long vowel: *are*, *fare*, *glade* gladden, *late*, *make*, *name*, *shame*, *spare*, *tale*, *gate* gate. Likewise: *gate* way, *scape* injury, *takin* tune taken.—*ai*: *aile* ale, *fair* journey, *laite* late, *maide* made, *taile*; *þusgayt* thus.—*aie*: *aier* arc.—*ay*: *layte* late, *mayde* made, *nayme*, *spayr*; *þusgayt* thus, *tayn* taken.—Cf. § 63.

haue (always a main-verb when at the end of a verse) rhymes only with *craue* and *saue* (about 20 times).

A tendency to lengthening of the vowel in words like *all*, *call*, *stall*, known from other Northern texts, is reflected in the occasional spellings *stayle* *stale*. In *salme saulm*, the spelling may be (partly) influenced through *sauter* Psalter.

Forms like *sparde* *spaird*, with *rd* after the vowel (cf. § 14,2), but answering to an inf. with *ā* + single cons., seem to waver under the double influence of sound-law and analogy. Cf. § 100, no. 20.

3. *e*: *etter*, *togeder*, *þen*, *wesch* wash, *when*; *keste*, *setirday*. Note. Through loss of stress, or by mistake: *women* 567, where we had expected *woman*.

4. *i*: *togidir*.

5. (M.V.) *o* [ō]: *tone* taken.

6. Short: *mony*, *os* as, *wos* was.

§ 18. W.T. *ā*, *a* = O.E. *ā*, *ǣ*.

1. *a* [ā, partly approaching to ō]: *slape* sleep, *þare* there, *ware* were, *whare* where (also *slepe*, *þer*, etc., § 21); *ga* *gane* go(ne), *sla* slay, *swa* so, *wha(m)* who(m); *alde* old, *bald* bold, *cald* cold, *funde* try, *halde* hold, *lande*, *lang*, *sande* gift, *stande*, *tald*. Likewise: *wane* number, *fa* few, *fra* from, *fang* get, *wrang* wrong; *cal*-cabbage.—*aa*: *caald* cold; *faa* few.—*ai*: *þair* there, *whaire* where, *whaim* whom, *fainding* temptation.—*ay*: *gay* *gayn* go(ne), *slay*, *saynd* messenger.—*au* (cf. § 74,3): *cauld* cold, *faunde* try.

(*fendyng* in l. *148 is apparently due to the temptation of the following *fend*. *þer* in l. 1153 is a younger substitution; cf. § 21.)

2. The vowel is shortened (cf. 14,2) in: *hard*, *-ward*, *warn*.—*e* (cf. § 15,3): *herd* *hert* hard, *wern* warn.

Likewise with short vowel: *latte* *lat* let (cf. § 21,2).

3. (M.V.) *o* [ō]: *wor* were, *whor* where, *go* *gone*, *so*, *who(m)*, *old*, *bold*, *holde*, *told*.

Note. Shortened and dropped in : *also als as*.

§ 19. W.T. *a* = O.E. *e*.

1. *e* : *bed, hell, let* hinder, *mel* (rhyme : *tell*) speak, *heuy, men, nesch* (*neis* § 69,3) soft, *rest* repose, *þeneke* (*þencke*?) think, *wrechid* wretched. Likewise : *beri* beat, *eggynq, gest* ; *belt*.

2. Long vowel [ē] : *dere* injure, *here* praise, *mete* meat, *stede* stead, *suere* swear, *were* wear.

3. *e* > *a* : *ger gar* make, *mare* mar, *merk* mark, *tery* tary.

4. *i* : *brind* burnt, *might, night, think, wrich* wretch.—*y* : *myght, nyght, ryst* repose, *thynk*.

§ 20. W.T. *a* = O.E. *ēa*.

1. *e* [ē] : *mere* mare, *teris* tears.

2. Short vowel (cf. § 14,2) : *3erd* yard.

§ 21. W.T. *ā, a* = O.E. *ē*.

1. *e* [ē] : *dede* deed, *drede* dread, *euin* evening, *grete* weep, *leche* leech, *mete* suitable, *nehe* approach, *nere* near, *rede* read, advice, *schepe, slepe* (cf. § 18), *speche* speech, *þer* there, *wede* weed, garment, *wend* weened, *3ere* year ; *elde* age, *ende, english, hende* hands, *sende, strength* strengthen, *weld* wield, *wend* go.—*ee* : *reed* advice.

Cf. § 100, no. 36, 50.

2. The vowel is shortened in : *dredde* dreaded, *redde* pp. read, *next*.—Uncertain is *lete* let to let (cf. § 18,2, end).

3. *i* : *ingles* English.

§ 22. W.T. *ā* = O.Scand. *ē*.

1. *e* [ē] : *sete* seat. 2. *a* : *rad* afraid.

§ 23. W.T. *a* = O.E. *o*. *o* : *of* (*o, offe*), *on, opon*.

§ 24. W.T. *ā, a* = O.E. *ō*.

1. *o* [ū] : *done, moneth, oþer, sone* soon.—*o, u* : *soth suth* truth.

2. The vowel is shortened in : *soft, broght, thought*.

§ 25. W.T. *o* = O.E. *o*.

1. *o* [o, u] : *god* God, *folk, rotyn* rotten, *wroght*. Likewise : *crosse*.—*o, ou, u* : *doghter* *doughtir*, *com cum*, *forth furth*.—(*w*) : *wrht* wrought.

2. Long vowel : *before, dore, hope, loue* praise, *note* business.

§ 26. W.T. (O.Scand., Lat.) *ō, o* = O.E. *ō*.

1. *o* [ū] : *do, dome, flod, flore, inoh, mode* mood, *rodīs* rood's, *stode* ; *bone* prayer, *skole* school.—*oe* : *doe* do.—*oy* : *doy* do ; cf. *oi* in *loises* lose, *moises* Moses.—*o, oo, ou, ow, u* : *none* noon *noune* noon, *done* down *done*, *bihoues* bose *b(ih)us* behoves, *boke* buke book, *gode* gode good, *loke* luke look, *sone* sure soon, *toke* tuke took.—*o, ue* : *proue* pruefe.—*u* : *bute* remedy, *rute* root.

2. The vowel is shortened in: *shod*; also (cf. 14,2) in: *bord* board, *born*, *corn*, *word* (rhyme: *hurd*).—*forþe furde* bring about, *hurd* treasure up.

§ 27. W.T. *ō* = O.E. *œ*.

1. *e* [ē]: *bete* amend, *deme* deem, *fede* feed, *fefe* feel, *fete* feet, *hede* heed, *kene* bold, *kepe* keep, *mete* to meet, *seke* seek, *seme* seem, *spele* speed, *swete* sweet, *to-queme* agreeably. Likewise: *sleze* skilful.—*ee*: *feet*.

2. The vowel is shortened in: *rek* care.

§ 28. W.T. *ō* = O.E. *ā* > *e*. *i*: *blis(se)* to bless.

For W.T. *ō* final, see § 30.

§ 29. W.T. *u* = O.E. *u*.

u [u]: *full*, *kun* know. Likewise: *mun* will; *butter*, *mun*.—*u*, *o*: *drunkin* drunken-, *sum*[n]ir somer, *sun* son son, *þurȝ* thoro through. Likewise: *munk* monk.—*o*: *dom* dumb.

wue wone, dwell, which in the North. Psalter rhymes with *mone*, shall, does not occur here as rhyme-word. Beside *obouen*, we find the contracted form *oboun oboun*. For *olufe* and *lufe*, see § 100, no. 116.

§ 30. W.T. *ū*, *ō* final, *u* = O.E. *ū*.

1. *u* [u]: *ful* foul; *schuldur*, *ȝung*.—*u*, *ou*, *ow*, *o*: *abute* about, *aboute*, *dune* down down, *huse* hous house, *ut* out oute, *withuten*-outen-outin; *hu* how, *þu* þou þow, *cupe* couth could, known, *mupe* moth, *bun* boun(yd) bound, *fun*(den) fon found, *murn* mourn, *tunge* tong. Likewise: *true* trou throw believe, *trouz* troht belief.—*ou*, *ow*: *loud*, *loute* loute bow, *toun* town, *now*. Likewise: *bowen* ready.—*o*: *pond* pound.

bow (once *bew*; perhaps a mere slip; yet cf. § 79) § 62,2.

2. The vowel is shortened in: *buzum*, *curs* curse. Note. Often unstressed: *bott*, *us*.

§ 31. W.T. *u* = O.E. *y* (i).

1. *i*: *iuel*, *birs* behoves, *fil* fill, -*kin* kind, *mikil*, *mirth*, *sin*, *think* seems, *wirk* to work. Likewise: *bigg* build, *lift*; *kirk*, *kichin*, *kiln*, *miln* mill.—*y*: *dyn* din, -*kyn* kind, *mykil*, *myrth*, *syn*, *thynk* seem, *wyrk* to work; *bygg*, *kychin*, etc.

2. *e*: *eul*, *mekil*, *mery*. Likewise: *kechin*.

3. *u* (*w*), *o* [u]: *wrm* worm, *work* to work.

§ 32. W.T. *ū*, *u* = O.E. *ȳ* (ī).

1. *i* [ī]: *fire*, *kind*; (encroachingly) *bie* buy, *ȝing* young. Likewise: *pride*.—*y*: *kynde*; *by* buy, *ȝyng*, *pryde*.

2. The vowel is shortened in : *filth*, *hid* *hyd* pp., *kide* pp. made known.

§ 33. W.T. *eu*, *e* + *u*, etc., *ii* + vowel = O.E. *ēo*, *io*.

1. *e* [ē] : *bede* offer, *chese* choose, *dere* dear, *dreze* endure, *fle* flee, *lese* lose, *leuer* rather, *meke* meek, *tene* injury ; *knes* knees, *tres* beams ; *fe* property, *se* see ; *held* pt. ; *be*, *fende* foe, *fre*, *frende*, *sche*, *pre*, *yede* went. Likewise : *preste* priest.—*ee* : *knees*, *see*, *freend*.—*ei* : *kneis*.

2. The vowel is shortened in : *frenschep*, *fell* ; *deuel*.

3. *i* : *pifte* theft. Note. Often unstressed : *bi* *by* to be.

4. *o* : *scho* she.

§ 34. W.T. *eu* = O.E. *ē*, *ī*. *i*, *y* : *liht* *lyght* sb.

§ 35. W.T. *eu* = O.Scand. *ȳ*. *i* [ī] : *tine* lose.

§ 36. W.T. *eu* + *u* = O.E. *ēow*, *īow*.

1. *eu* [ēu, u] : *breu*- *brew*-, *neu*, *reupe* *ruth*.—*ew* : *brew*-, *new*, *rew* cause regret, *trew* true.

2. *u*, *ou*, *ow*, *o* [u] : *yu* *you* *yow*, *yure* *your* *zor*, *four* *fourt* *fortt*.

§ 37. W.T. *ai* = O.E. *ā* ; (2) *a*.

1. *a* [ā] : *a* *unc* one, *are* ere, *arely* early, *bape* both, *clape* clothe (O.E. *clāðian*), *gaste* Ghost, *haly* holy, *lauerd* Lord, *ma* *mare* more, *rase* rose, *stane* stone.—*ai* : *aire* ere, *airly* early, *daile* part, *haite* promise.—*ay* *ayn* *a*, one, *ilkay* each, *ayrly*.

The pron. *pa* *pai* *pay* *po* (3) they, those (gen. *par* *pair*, obj. *pam* *paim* *paym*, etc.) reflects both native sound-development and Scand. influence (§ 38).

(*ey* in *alleyn* *2257, rhyming with *tayn*, is accidental.)

2. The vowel is short in : *ask*, *clad* pp., *halows*. Note. Unstressed : *an* *a* indef. art.

3. (Mostly in M.V.) *o* [ō] : *o* one one, *both*, *gost*, *holi*, *lo*, *mo* more, *or* ere, *sore*, *stone*, *wo* woe. Likewise : *lone* loan.

4. The vowel is shortened in : *lord* (§ 14,2, § 100, no. 108), *noght* *nott* *not*, *oght*, *ony*.

§ 38. W.T. *ai* = O.Scand. *ei*, *ē*.

1. *ai* (*ay*, *aie*) > *a* [ā] : *ai* *ay* ever, *baine* *bayne* ready, willing, *graid* *grayde* *grathly* prepared, direct, straight, *grane* steward, *laite* *layte* seek, *naie* no, *raik* *rayk* wander, *raise* *rayse* raise.

2. *e* [ē] : *hel* sound, *per* their, *per* these.—*ei* : *peir* their, *peir* these.

3. *i* [ī] : *pire* these.

§ 39. W.T. *ai* = O.E. *ǣ*, *ē*.

1. *e* [long vowel ; cf. § 100] : *clene* clean, *clethe* clothe (O.E.

clāðan), *dele* deal, *-hede* -hood, *hele* heal, health, *hete* heat, *lede* to lead, *lene* lend, *lere* teach, learn, *lest* least, *leue* to leave, *rech* reach, *se* sea, *swete* to sweat, *tech* teach.—*ei*: *leire* learn.

2. The vowel is shortened in: *clēd* clad, *clensid* cleansed, *euer*, *flesch* (*fleis*, § 69,3), *left* led pp., *les* lesse less.

§ 40. W.T. *ai* = O.E. *æ* > *æ*.

a: *fat*, *last* inf. Cf. § 63.

§ 41. W.T. *ai* + *u*, *ā* + *u* = O.E. *āw*.

1. *au*: *slau* slow, *sauke* soul; *knau* know.—*aw*: *raw* row, *flaw* pile up, *slaw*, *sawle*; *knaw*, *sawn* sown.

2. *a* [*ā*]: *sal* soul

Cf. *ouper* *ouper* *oper* or either, or, *nouper* *nouder* *nofer* *noure* *nor* neither, *nor*.

§ 42. W.T. *ai* + *u* = O.E. *æw*.

ew [*eu*, *u*]: *sleuth* sloth.

§ 43. W.T. *au* = O.E. (*eo*) *ēa*.

e [*ē*]: *bete* beat, *brede* bread, *chepe* sb. purchase, *dede* death, *ere* ear, *grete* great, *heued* *hede* head, *lede* sb. lead, *lesyng* falsehood. For *leue*, permission, see § 100, no. 66.—*ee*: *eere* ear.

§ 44. W.T. *au* = O.E. *ē*.

1. *e* [*ē*] *eghen* *ezin* § 62,3, *eke* increase, *ethy* easy, *hegh* § 62,3, *here* hear, *les* loosen, *nede* need, *yeme* care, keep.

2. *e* > *a*: *herd* *harde* heard. Cf. § 17,2, end.

3. *i* [*i*]: *high*. Cf. *die dy* die.

4. The vowel is shortened in: *hight* *hyght* height.

§ 45. Teut. *au* in words of Scand. origin.

ai (*ay*) > *a* [*ā*]: *hay* (O.I. *hey*; the O.E. *hēz* would have developed in accordance with § 44), *layne* *lanande* conceal, -ing (O.I. *leyna*), *wait* *unat* useless, idle (O.I. *úneytr*). As appears from a comparison between this paragraph and § 63, there is no phonetic hindrance to explain *lay* 13/15 as identic with the O.I. poetical *leyyr*, "flame" (whereas O.E. *lēz* would have given *leze* or the like, § 44); cf. however Notes.

The verb *die*, supposed to be of Scand. origin, is not analogous to the above group; cf. § 44,3.

Other words: *lowsid* released (O.I. *louss* *lauss*, loose); *þoz* though.

§ 46. W.T. *au* + *u* = O.E. *ēaw*.

ew [*eu*, *u*]: *scheu* show, *schrew*, *thews* manners.

B. UNSTRESSED VOWELS.

§ 47. Occasional notes on words and syllables with fluctuating stress have been given under A. On Romance words see chiefly under E. Here only a few remarks.

Of the unstressed syllables *ir*, *is*, and *er*, *es* (cf. § 5), the former are much more common in P.V., the latter, in M.V. The spellings *ys* (*askys*, *godys*, *terys*, etc.) and *w* (*chantur*, *chapitür*, *sobur*, *sisturs*) are not frequent, *yr* (*ouyr*) and *ar* (*aypar*) are rare, or *941 is probably a slip (like *goton* Caxt. 130/15). Alternate *-i*, *-e*, *-y* also in *meri mere mery*. Note the svarabhakti in *bownyd* bound, *eryd* earth, *seryf* serve, *telfete twelfth*, *werangus* wrongous.

Unstressed *be*, *bi*- are commoner than *by*-. Unstressed *a*- (*ai*-), *e*-, *i*-, *in*-, *o*- alternate in *abide obide*, *again (a)gain* *igain* *ogain*, *apon opon*, *away oway*, *emang imang inman omang*, etc.

The vowel of the def. art. is dropped in *tabbes* the abbess, etc. For *tapostil* we find *ta postil*, which has the appearance of an aphetic form of the noun with a fuller form of the indef. art.; also with a twice: *ta apostil*.

C. SEMI-CONSONANTS.

§ 48. W.T. *i* § 66.—W.T. *u* = O.E. *w*.

1. *u* [*u*] (P.V.): *sua* so, *suere*, *tua* two, *tuelue*.—*w*: *warn*, *win*, *witnes*, *write*; (mostly in M.V.) *swa*, *swere*, *two*, *twelf*.

2. Confused with *wh*: *where whor* were, *whit* for *with*, *whitnes* witness, *whreþid* made angry.

3. Confused with *v* (cf. § 55,3): *vun* come.

4. After a stressed vowel, see §§ 33, 36, 41, 42, 46.

5. Dropped (cf. 4): *sa* so, *telfete twelfth*, *lap* wrap. Likewise: *laite* seek. Cf. *werangus* (*wrang* + *wis*).

D. CONSONANTS IN WORDS OF TEUTONIC (LATIN, ETC.) ORIGIN.

§ 49. W.T. *s* = O.E. *s* (also voiced).

s [also voiced]: *answer*, *chese* choose, *wise*, *chosen* (encroachingly).—*c*: *ancewer*, *wice*. Likewise: *december*.—*sc*: *anscewer*; *Descember*. Cf. *blisce bliscd* bless(ed), and § 84.—*ss*: *chossin*.

Doubled in: *als-sua als-so* also.

For *sk*, see § 69.

§ 50. W.T. *r*, *z* = O.E. *r*.

r: *briht*, *rinne*, *thrid third*, *thridl*, *thurgh through*; *here* hear, *here* praise.

Supplanted by *s*, § 49.

§ 51. W.T. *l* = O.E. *l*.

1. *l*: *worldly*; *alswa also als* also, as.

2. Dropped: *wordly*; as. Perhaps *suik* 31/32 and *sich* 2008 are both erroneous.

§ 52. W.T. *m* = O.E. *m*.

Usually *m*. In endings it became *n* and was dropped; cf. § 53.

§ 53. W.T. *n* = O.E. *n*.

1. *n*: *ane one one, a, nane none none, no, mine my, þine thy* (all these mostly independent, or immediately before the initial vowel of the qualified noun); *euin evening, opon upon, on, -redin -red* (hatred, kindred), *seuin*.

Joined to the following word: *a noþer another, na noþir no other*. Doubled: *an noþer*.

2. Dropped: *a o one, a, na no none, no, mi my my, þi thy thy* (all these mostly before cons.); *a* and (here perhaps only a slip), *opo upon*; finally in most inflectional endings except strong pp. (§ 124).

§ 54. W.T. *ŋ* = O.E. *ŋ*.

1. *n* [*ŋ*]: *groching [-iŋg], ingles, lang, think*.

2. Dental: *lentin Lent, grochin*.

§ 55. W.T. *f, þ* = O.E. *f, v*.

These are confused both as to their phonetic distinction and as to mode of writing.

1. *f*: *fadir, gifte, stift, twelft*; *lafe loaf, life sb., staf stick*. To judge from 2, it is not certain that the *f* of the last words always represents an unvoiced sound. On the other hand, more or less distinct unvoicing may partly be represented by spellings like *haf* to have, *lif* to live, *gif* to give,—varying with *hate, life, gife* and those given under 2. Distinct appear cases like *life* [liv] sb., rhyming with *schriue*, after the analogy of the inflected forms (2). Further examples: *obufe, lufe, þarf* is needed, *unlefful* not permissible. Likewise: *pruefe* to rest.—*ff*: *offe* (at the end of a clause; usually *of*), *giffe if*; also *liffe* to live, *giffis giffyn*.

2. *v*: *euen, giue* to give, *giue if, haue, heued head, lauerd, liue* to live, *obouen above, steuen voice, tweluenonez*; also *laue* (rhyme: *saue*) loaf, *liue* (rhyme: *fyue*) sb. life, after the inflected forms, as: *liuis life's, liues lives*. Likewise: *heuin* avenge, *proue* to test.

3. Confused with *w* (cf. § 48,3): *ewyn hewyn even, prow* to prove, test.

4. Assimilated or dropped: *wymmen women, leful* permissible,

bilus bus behoves, *had, has, hed* head, *lord, o of, oboun oboun* above, *tuelmoneth* twelvemonth, *þar* is necessary.

§ 56. W.T. *þ, b* = O.E. *b*.

1. *b* : *band*. Likewise : *abbot abot*.

2. Dropped : *dom* dumb, *lams* lambs.

§ 57. W.T. or Lat. *p* = O.E. *p*.

1. *p* : *appil, shep* sheep, *spare*.

2. *m* (through a kind of assimilation) : *semtembir*.

§ 58. W.T. *þ* = O.E. *þ, ƿ*:

1. *þ* [*þ, ƿ*] : *mupe* mouth, *whreþiul* made angry, *yuþe* ; *þar* there, *þe, þu* ; *erþe* ; *blipþlike, broþir, clapiþ* clothes, *forþe* bring about, *forþermare, noþer* neither, *oþer, siþin* afterwards.—*th* : *forth, moneth, moth* mouth, *sleuth* sloth, *wrath* angry, *wreth* make angry, *youth* ; *the, with* ; *erth* ; *bathes* baths, *blithly, clathis, nother* neither, *other, sithen, worthy*.—*ht* (cf. § 62, 1, end) : *forht* forth, *trouht* belief.—*ht* : *erht* earth.—3, *z* : *forþe forz* forth, *-monez -month, muz* mouth, *trouz* belief, *wraze* angry, *wrez* make angry, *yuþhed* youth, *þer* these, *þur þurh* through ; *clazing*.

2. *t* : *hight* height, *sight, þifte* theft ; pronouns and adverbs with initial *þ*, when the preceding word ends in *s, t, d* : *tam, tar, te, tu*, etc. ; *sal tu* shalt thou ; *whit* § 48, 2.—*tt* : *fortt* fourth, *neyntt* ninth.

3. *d* : *clad* cloth, *forde* forth, *wid* with ; *eryd* earth ; *furde* bring about, *noder* neither, *oder* other, *wheder*.

4. Assimilated or dropped : *clad cled* pp., *close* clothes, *noure* nor nor, or, *sine sen* then, since.

For *wirchep*, see § 70.

§ 59. Teut. *ƿ* = O.Scand. *ƿ*.

1. *þ, th, z* : *graiþe* procure, *grath* ready, direct, *hundrez* hundred.

2. *d* : *graid* ready.

§ 60. W.T. *ƿ, d* = O.E. *d* (*t*).

1. *d* (*dd*) : *fadir, girdid, godspel, hard, harmyd, hider, word, endid* endyde, *boruyd, funden, hend* hands, *standand* ppr., *wend* go.

2. *t* : *hermyt* harmed, *endit* ended, *rasit* raised, *standant* ppr., *hent* seized, *lent* (pt. of *lene* lend), *schent* ruined, *sent, went* pt. ; isolated forms : *went* inf. go, *hert* hard.

3. Assimilated or dropped : *an in* and, *ancewer* answer, *boun* bound (*unbun* unbound), *fun* found, *gospel, blisse blisce blis* to bless.

For *fren(s)chep*, see § 70.

§ 61. W.T. *t* = O.E. *t*.

1. *t* : *hert* heart, *it, take*.

Joined to the following word: *þe tane* (for *þet ane*) the one, *þe toþer* the other. (*þe tyme* *148/20 for *þe yme*, the hymn, is probably due solely to *þe tyme* in the preceding line.)

2. *d*: *id yd* it.

3. Confused with *th* (cf. § 58,2): *herth* heart. Cf. also § 93,3.

4. Dropped: *best*, *last*; accidentally, possibly reflecting a careless pronunciation: *brihnes* brightness, *lightlike* lightly, *rihuisnes* justice, *scrif* shrift.

§ 62. Teut. medial or final χ , hw, ʒ = O.E. or O.Scand. χ (velar), χ (palatal), ʒ, ʒ.

1. *h* [χ]: *ahte* ought, *ahlend* 8th, *broht* brought, *dohltir*, *liht* sb., *nihht* night, *noht* nought, not.—*gh*: *aght* ought, *aght* eight, *broght*, *doghter*, *feght* fight, *lagh* laughter laugh(ter), *light* sb., *night*, *noght*.—*ʒh*: *aʒht* ought.—ʒ, *z*: *doʒtir*, *fetzte*.—*h* and *t* transposed (cf. § 58,1): *broth* brought, *lyth* sb. light, *nith* night.

2. *h* [χ], ʒ (*z*, *ʒh*, *gh*) > back vowel, disappears: a. *ah aʒh aʒ az aw* ought; *azen azen auen aune awin awn ahen own*, *daw* dawn, *draze draze draw drahe draw*, *gainsaʒe* gainsaying, *laus law law(s)*, *saz saw* pt. saw; *aze aw ahe awe*, *felaze felow felahe felascap* fellow (-ship), *lazis law* low(ers); cf. *fay[n]is* fawn 43/27.—b. *þoʒ þoʒ* though, *lowe* flame.—c. *ʒouth yuʒe* youth, *bow* to bow.—d. *þurʒe þurʒ* through *thoro þur* (ʒur) through; *folow folu* follow, *halow hallow*, *halows* saints, *sorow* sorrow.

The spirant is dropped also in: *not* (cf. 1).

3. ʒ (*gh*, *z*) [palatal] > front vowel, disappears: a. *hi hy hie*, *stize stegh* ladder.—b. *negh nehe* approach, *heʒe heʒ hegh heyese hee* *he high hyes hi high*, *heighten(s)*, *ezin eghen eye ehin ehe ee eye(s)*.—c. § 63.—d. *foliz filiʒ folihe* follow, *haliz hallow*, *halizes* saints, *herberʒ herber* to lodge, *tary*, *hali* holy, *meri* merry, *inoh* enough, *mirth*. Cf. *beri* to beat (O.I. *berja*).

4. *th*: *thurth* through.

5. The spirant + *s* > *x*: *waxe* grow; *buxum*.

§ 63. O.E. ʒ (§ 62) with a preceding *e*, *æ* (§§ 15, 17, 40).

ai (*ay*, *ayi*) > *a* [*ā*]: *allways allwase* always, *again agayn ogans* again(st), *dai day*, *fain fayn*, *fair farest fair(est)*, *lais* he lays, *lay* inf. (encroachingly), *lay* pt., *mai may*, *maydyn madyn* maiden, *maine mayne mayine* main, *said sais sayand sayng*, *slayn*; *ayþar aþer* either. Likewise: *gaine gayne* profit, *play*.

§ 64. W.T. initial χ = O.E. *h*.

1. *h*: *has*, *hegh*, *her*, *heuy*, *hir* their, *heuy*n heaven; *behoues*.

2. Dropped (assimilated): *lafe* loaf, *lauerd*, *lady*, *lagh* laugh, *nek* neck; *it*, *ass* have, *egh* high, *eghnes* highness, *er* her, *euy* heavy, *ire* their; *bus* behoves; cf. *þaue* they have; *bakkours* bakehouse.

Excrescent: *hare* ere, *heuyn* *hewyn* even, *hus* us. Cf. § 83.

§ 65. W.T. initial *hw* = O.E. *hw*.

1. *wh* [hʷ]: *wham* whom, *what*, *when*, *while*.

2. *w* [ʷ]: *waim* whom, *wat*, *wen*, *willis* whilst.

3. *qu* [kʷ]: *quat* what.—*qw*: *qwen*, *qwil* while.

§ 66. W.T. initial *3*, *i* = O.E. *ȝ*.

1. *ȝ* [ʝ] (mostly M.V.): *ȝapli* keenly, *ȝate* gate, *ȝe*, *ȝelde*, *ȝeme* keep, *ȝere*, *ȝet*, *ȝung*.—*y* (P.V.): *ye*, *yef*, *yelde*, *yeme*, *yer*, *yet*, *yung*.

2. Dropped: *if*.

§ 67. Teut. *3*, *g* = O.E. or O.Scand. *g*, *ǥ*.

1. *g*: *begin* (after pt. *begane*), *gailir*, *girdid*, *glad*, *go*, *gold*, *gretiny* weeping; *-ing* (*groching*, etc.); *lung*, *thing*; *gubbing*, *gate*, *ger* make, *gerne* eagerly (beside *ȝerne*, § 66), *gest*, *gete* get, *gete* keep, *gifte*, *giue* give, *giue* if.

2. *k*: *kissink*, *thynk* thing.

3. Dropped: *lentin* Lent, *-in* (*grochin*).

§ 68. W.T. *k* = O.E. *k*, *k̄* (> *tš*).

1. *k*: *bak* back, *ilk* each, *kald* called, *ken* know, *kide* made known, *knaue* know, *kun* know, *kyng* king, *like* adj., vb., *make*, *rike* rich, *seke* seek, *swilk* such, *think*. Likewise: *slik* such, *take*; *kirk* church.—*c*: *bac* back, *cald* called, *clape* clothe, *couth* known, *cune* know, *ic* I, *þanc*, *þinc* seem.—*ck*: *þincke* think.—(*x*): *bytuix*.

(*thyngyng* *42/33 is a blunder.)

2. *ch* [tš]: *chese* choose (encroachingly: *chosen*), *child*, *leche* leech, *speche* speech, *tech* teach; *tsich* such (no Northern form). Likewise: *kichin* kitchen.—*sch*: *scheke* cheek; *schosin*. Cf. § 95.

3. Dropped: *I*, *-ly*, *ma* (*mase*, *maide*) make; *ta* (*tan ton*) take.

§ 69. Teut. or Lat. *sk* = O.E. or O.Scand. *sk*, *sk̄*.

1. *sk*: *ask*; *skill*, *sklaunder* slander, *skole* school.—*sc*: *sclaunder*, *scole*, *scripture*.

2. *sch* [š]: *flesch*, *nesch* soft, *schall*, *schame*, *schep*, *scher* cut, *schilde* to shield, *wesch* wash; *schort*, *schrift*, *schriue*.—*ssch*: *bisschop*.—*ssh*: *flessch*.—*sh*: *english*, *shal*, *shame*, *shep*, *shod*.—*sc*: *scere*, *scifte*, *scorn*; *scort*, *script*, *scriue*.—Cf. § 70.

3. *s*: *fles* flesh, *sep* sheep, *silde* to shield (these only in P.V.); *ingles* (once O.E. *englis*) English, *sal* shall, *suld* should.—Palatal pronunciation seems to be specially marked (in P.V.) through the spellings *is*, *iss*: *fleis*, *neis* soft, *waisse* wash.

§ 70. O.E. *sk* and a preceding *þ* (§ 58), *d* (§ 60).

ch, sch [tʃ > ʃ]: *wirchep* worship; *frenchep frenschep* friendship.

E. VOWELS IN WORDS OF ROMANCE ORIGIN.

(Some side-forms in these paragraphs are not, or need not be, due to English sound-development, as they occur already in O.F. The signs ' and ˇ denote stress or want of stress.)

§ 71. O.F. *i, ī*.

1. *i*, in a syllable which has *a*. remained stressed: *riche, simpit*; b. become stressed: *litter, religioun, riches*; c. remained unstressed: *silence*; d. become unstressed: *peril, seruīs*. Cf. *spirit spirit*.—*y*: *ryche, punyšt, peryl, seruys, latyn*.

2. The vowel is long in: *crie, fine, vile, desire, decipill, merci, seruice, signifi, sprite, strife*.—*y*: *cry, vyl vile, gyde guide, mercy, seruyse, stryf*.—*i*: *multeplii, singnefiis*. Cf. *propirtarij*.

3. *e* [close]: *préson, relégion, seruēs, perēl*.

4. Long vowel [close]: *gede* guide, *eremete* (rhyme: *perfitē*) hermit, *chastese* (rhyme: *wise*), *seruese* (rhyme: *wise*), *sprete* spirit.

For *euaungelest*, cf. § 100, no. 93.

§ 72. O.F. *e, ē*.

1. *e*: a. *abbésse, drésse* direct, *létter, mes(se)* mass, *assént, reueréce, silénce*; b. *lérsson, pénance, tréspas*; c. *éntent, lérsson, pénance, sésoun*; d. *abbēs, richēs*.

2. Lengthened: *feste* feast.—*ee*: *feeste*.

3. *e > a* (before *r*): *ermitis armitis* hermits, *certaine sārtayn* certain, *maruayl* marvel, *peril pavel, serue sarue, seruice sāruiyse*.

a: *presúnd* gift, *reuerance, antente* (O.F. rarely *a*).

4. *i*: *litters* letters, *trispas, orīsoun*.—*y*: *ynke*.

Further in § 78.

§ 73. O.F. *ē, ee, ie, etc.*

1. *e* [long vowel]: [ē] *acisé, charité, degré, breue* brief, *chef* chief, *clere, feris* belongs, *greue* grieve, *manére, pepil* people, *prophete* (rhyme: *bête*), *quere* choir, *releue, repreue* reprove, *soppére*; [ē] *lele* loyal, *mene* middle, *sele* seal, *-tene* (abs-, con-, main-tain).—*ee*: *gree* step; *leel* loyal.—*ey*: *-teyn -tain*.—For *requered*, cf. § 100, no. 57.

2. Shortened, when losing stress: *asemblē, prophēt, soppēr, manēr, matēr, priuēlike* privily. With new stress: *prophētē* prophét (rhyme: *set*).

Thus the last word affords a good example of the fluctuations in accent, quantity and quality: O.F. and M.E. stressed *ē >* unstressed *ē, e, e* (o), with poetic re-accentuation *>* stressed *e* (occasionally *ē*).

3. *a*: *preuäly* privily.§ 74. O.F. *a*, *ā*.

1. *a*, in a syllable which has *a*. remained stressed: *abbātse*, *damne*, *principāll*; *b*. become stressed: *lūtyn*, *trāuel* labour; *c*. remained unstressed: *chāstese*, *pārtie*, *trāuaile* labour; *d*. become unstressed: *penānce*.—*herdy* (M.V., once) should probably be placed here; cf. § 15,3. P.V. has *hardy*, O.F. *hardi* and *herdi*.

2. *a* [*ā*]: *blame*, *case*, *chaste*, *dame*, *hast* haste, *place*, *state*, *tast*, *waste*; *chāpiter*, *chāstese* chastise.—*ai*: *chaiste* chaste, *plais* place, *staile*, *waist* waste; *chāpitur*, *chāstese*.—*ay*: *blaym*, *daym* dame; *chāpitur*.—*madūm* 2210 is written with the abbreviation-mark which *I* in other cases have expanded as *au*; cf. 3.

Half-long or uncertain appears the stressed vowel before *r* + consonant: *reward*, § 100, no. 20, *depart* *depairt* *depayrt* divide.

3. *au* > *a* [*ā*]: *chaumber*, *daunger*, *ensaumpil* *ensawmpil* *ensampil*, *eunungelest*, *graunte* *grante*, *laumpe*, *maunde* foot-washing, *penance*, *remnaunt* *remnant*, *sclaundler* *sclandir*, *seruaund* *seruaunt* *servant*. Cf. the cases in which an *ā*-sound is expressed with *au*, § 18,1 (§ 74,2).

§ 75. O.F. *o*.

1. *o*: *acorde*, *order*, *propir*, *torch*; *amónesce*, *fólis* *follies*, *óffice*; *fórest*; *comfórt*, *recórd* agreement.

2. Long vowel [*ō*]: *close*, *cote*, *fole* *fool*, *restore*.—*oo*: *fool*.

§ 76. O.F. *ou*, *ō* > *u*, *ū*.

1. *u* [*u*]: *acumbird*.—*u* (*eu*, cf. § 79), *ou*, *o*: *curs* *cours*, *gruche* *greuching* *groch*, *suffer* *soffer*, *suppr* *sopper*, *guerne* *gouverne*, *cumpāny* *company*, *glutunie* *glotony*, *cūtrè* *cōtresse*.—*ou*, *o*: *soume* *sum*, *touch*, *furme* *form*, *ōurel* *oriel*.—*o*: *couir* *heal*, *scorid* *scurged*, *trofils* *trifles*; *lessōn*, *resōn*.

2. Long vowel: *auure* *worship*, *aure* *worship*, *pronounce*.—*dute* *doute* *dowte*, *hure* *houre* *oucre* *hour*, *religiun* *-oun* *-own* *-on*, *labur* *-our* *-ore*, *resun* *-oun* *-on*, *cunsel* *counsel* *consel*.—*toumbe*, *coente*, *prowe* *profit*, *towel*.—*lessōns*.

§ 77. O.F. *ū*, *ũ*.

1, *u* [*u*]: *hurt*, *custām*, *pūnych* *pūnest*, *iūgement*.—*u*, *o*: *studie* *stody*, *sugetes* *sogetes*.

2. Long vowel: *armur* *armour*, *cure*, *excuse*, *refuse*, *measure*, *remue* *remove*, *rudely*, *vse*, *uertū*.

§ 78. O.F. *ai*, *aī*, *ei*, *eī*, partly alternating with, or contracted into, simple vowels (*a*, *e*).

1. *ai* (*ay*) > *a* in a syllable which has *a*. remained stressed [*ā*]:

abbái abbáy, certáyme certáine, couáyt covet, counsáile cunsáile counsel, faíle fayle failed (§ 99) *fail(ed)*, *faíth fath, lai lay law, ordáin ordín, praise prayse prase, puruáie -uáyle, sainte sant, -saíce -reane -saue -ceive, segerstane sacristan, soueráin -ayn -ane, stráite strate strict, narrow, trauuáie -ayle labour, tuaile cloth, vaíle vayle eule veil*; *b.* become stressed: *máístres máystres místres, máynten, práíer práyer práer*; *c.* remained unstressed [*ā > a*]: *fráítur refectory, láiser láser leisure, místres mistress, máínè household, máynteyn*; *vássel*; *d.* become unstressed: *abbáy abbáis abbá abbey(s), certáyn certán, couáite, maruáyl, puruáyd*.

2. *e* [ĕ]: *encrese, ese ease, frelty, pese peace, plese please, trete treat, venys "pardons."*—*ei*: *ceine pardon*.—*ey*: *conseyne, dedeyn disdain, obey, verrey true*.

3. Unstressed: *mēnzè household, couēt, curtšly, counsəl, puruəd purveyed, trauēl labour, towēl cloth*.

4. (M.V.) *o* [§ 37,3]: *segerstone sacristan*.

§ 79. O.F. *eü, ev*.

eu, ew, [eu, u]: *reule rewle*; *eschew*.—*ou*: *rowle*.—*u*: *duly*.

§ 80. O.F. *au*.

1. *au*: *auter altar, caus, claus, faute, sauf safe, sauter Psalter*.—*aw*: *arter, baromes, fawte, sawter*.

2. *a* [ā]: *safe, saue*.

§ 81. O.F. *oi, oī, iī*.

1. *oi* [oi, iī] (P.V.): *cloister, noise*; *aiougne enjoin, croice cross, noi annoy, pointe, voice*.—*oy* (final in both versions): *ioy*; (*a*)*noy, poynte, stroy*.—*ei* (P.V.): *invinis enjoins, vinemens ointments*.

2. *o* [long vowel] (mostly M.V.): *chose choice, closter, nose noise*; *aiout together, ponte, voce*.

3. *u*: *frute fruit, nuse hurts*.

§ 82. O.F. *porre*, poor, appears as *pouer pore* (rhyme: *dore*) *pure*.

F. CONSONANTS IN WORDS OF ROMANCE ORIGIN.

§ 83. O.F. *h*.

1. *h* [partly silent]: *habete, hardy, honest, honour, houre*.

2. Dropped (as often in O.F.) also in writing: *abit, aires ayres heirs, deseret disinherit, eremete hermit, onest, our, our hour*.

Excrement: *hordand ordained*. Cf. Lat. *hymnus*, O.F. *ymne*, M.E. *hym yme ymne*.

§ 84. O.F. *s* etc. (*ss, sc, c, z*).

s [also voiced]: *benysoun, counsel, finise, lesoun, peris perish, punest*

riches, -*sa(i)ue* -*ceive*, *seruis* *seruyse* (rhyme : *wise*), *verse*, *rose* voice.—*c* (*re*) : *bonceun*, *council*, *degrece* sg. degree, *perceane*, *puruyance*, *recaine*, *seruice*, *sience*, *verce*, *voice*.—*ss* : *lesson*.—*sc* : *amonescce* admonish, *discipil*, *lesun*, *nouysees*, *punysce*, *stresce* stress.—*sch* : *leschun*, *nurischis* nourishes.—*ch* : *benichun*, *chanch* (rhymes : *suffercins*, *repentcins*), *puruyanch*, *rechaire* receive, *punych* punish.—Once *z* : *uïltez* “vilenesses.”

§ 85. O.F. *r*, *l* remain : *sprite* spirit *spirt* ; *abil* abill.

§ 86. O.F. *m* remains ; once *n* : *inpair*.

§ 87. O.F. *n*.

1. *n* : *confort*, *perfourn*, *ymne*. 2. *n* : *comfort*.

3. Dropped : *hym yme* hymn, *solemply*.

§ 88. O.F. *n*.

1. *gn* : *digne* worthy, *regne* kingdom, *signe* sign, *signifi*.—*gn* : *dingne*, *renyne*, *singne*, *singneftis*. . Cf. *aioungne* enjoin.

2. *n* : *sinis* signs.

§ 89. O.F. *f* (*ph*).

1. *f* : *faith*, *professe* vow, *profete* prophet, *proquite* to profit, *strife*, *suffer*.—*ph* : *prophet* prophet, *prophet* profit.

2. *u* [cf. § 55] : *promesse* *promesse* vow, *soueraud* (twice) suffering.

§ 90. O.F. *v*.

1. *v* : *avise* advise, *verset* versicle, *vessel*, *vile*, *visit*.—*u* : *auis*, *uil* evil, *serue*, *souerein*, *striue*, *uerset*.—*f* [cf. § 55] : *seruyf* serve, *sufferayne* *sufferayne* *sufferane*.

2. Confused with *w* : *aurise* advise, *uerset*, *wessel*, *wil* *wils* evil(s), *wisit*.

Cf. §§ 79, 82.

§ 91. O.F. *p* remains.—O.F. *b*.

1. *b* : *numbir*. 2. Assimilated : *nummer*.

§ 92. O.F. *u* ; *gn*.

1. *u* : *quaintelike* prudently, *quere* choir, *quit* free.—*w* : *quere* ; *reward* regard, *wait*, *warant*, *warest* healed, *waste*.

2. *g* : *gyde* guide.

§ 93. O.F. *t*.

1. *t* : *comfort*, *diseret* disinherit, -*mentis* -ments.

2. *d* : *comford*, *deserȳd*, *presand* present.

3. *th* : *comforth* *cumforth*. Cf. § 61, 3.

4. Dropped : -*mens* (*cumande*-, *iuge*-).

§ 94. O.F. *d*.

1. *d* : *cumandemens* commandments.

2. *t*: *cumantemens*.

3. *th*: *faith*.

4. Assimilated: *mellid* mingled. Cf. *immonesis* 43/22.

Excrescent: *ordaind* to ordain.

§ 95. O.F. *tš* (*ch*).

ch [tš]: *chalese*, *chapiter*, *charge*, *chastisyng*, *eschew*, *gruch*, *prechis*, *rich*, *riches*.—*sch*: *schapiter*, *schar*, *schastisyng*. Cf. § 68, 2.

§ 96. O.F. *dš* (*j*, *g*).

1. *i* [dš]: *iangler* chatterer, *iou*, *iolyose* jealous, *iugement* judgment, *soietes* subjects.—*g*: *sojetes*, *vengeance* vengeance, *charge*.

2. Unvoiced [tš]: *chanch* change, *charch* charge, *larch* large.

3. Dropped: *invinis* enjoins, *scorid* scourged.

§ 97. O.F. *k* (*c*, *q*).

1. *k*: *katel*, *sklaunder*.—*c*: *case*, *catchid* taken, *sclaunder*.—*q*: *aquaintance*, *quantite*, *question*, *quit*.

2. *g*: *segerstane* sacristan.

§ 98. O.F. *g*.

1. *g*: *gardin*, *glotony*, *gouverne*, *grant*.

2. Unvoiced: *clotony*, *neccligence*.

For *gū*, see § 92.

§ 99. General remark. The consonant is written double after a long vowel in: *contresse* (rhyme: *lese* loose) 303, *plusses* 252, *wisses* directs 1073, *fullyng* fouling 1266, *fulled* (original rhyme *counsailed*; possibly, but not necessarily, a slip) 1517, *pruilde* proude 20/12, etc.

INDEX OF RHYMES.

§ 100. 1. *-ai*, *-ay* [ā]: *abbay* 1453, 2164, 2198, 2402, *aray* 1454, 1473, *array* 2099, *ay* 654, 2415, 2440, *day* 69, 222, 352, 1474, 1726, 2386, 2416, etc., *lay* inf. 2149, *may* 221, 340, etc., *play* 2385, *pray* 653, 2163, etc., *purway* 1388, *sai* 1725, *say* 339, 1550, 1755, 2100, 2150, 2401, etc., *pai* 351, 2197, etc., *pay* 1549, 1756, *way* 70, 1387, 2439, etc.

2. *-abil(l)*: *abill* 2228, *acceptabil* 722, *stabil* 721, 2227.

-ac, see no. 4, *-ace* no. 24.

3. *-ade*, *-aid(e)*, *-ayd(e)* [ād]: *glade* inf. 1797, *graide* 1714, *grayd(e)* 1767, 2087, *layde* pp. 1547, *mayde* pp. 1798, *paide* 532, 685, 715, 1638, *payd(e)* 1311, 2000, *prayde* pt. 1097, *purwayde* 1799, 1862,

1999, 2088. *said(e)* 531, 686, 716, 1098, 1312, 1548, 1637, 1713, 1768, *sayd(e)* 1800, 1861.

-afe, see no. 28, -ai no. 1, -aid(e) no. 3, -ail(e) no. 7.

4. -ac : *bac* 606, *lac* 605.

5. -ak(e) [āk] : *make* 591, 1879, 1927, etc. *sake* 37, 238, 592, 1928, 2344, etc., *slake* 2343, *tak(e)* 38, 237, 1880, etc.

6. -akes : *forsakes* 282, 821, *takes* 281, 822.

7. -ail(e), -ayle [āl] : *aile* sb. 1605, *assayle* 239, *awayle* 496, *counsaille* 2242, *daile* 2045, *faile* 240, 1537, *fayle* 495, 2241, *haile* 2046, *taile* 1606, *trauayle* 556 (cf. Note), 1538.—Note. *counsel* 555, for original *counsa(i)le*. Similarly *counseld* 1518, for original *counsa(i)led*, rhyming with *failed* = *failed*.

8. -ald [āld > ōld] : *ald* 526, 1674, *bald* 525, 2109, *-hald* 1673, 2039, *tald* 2040, 2110.—*bold* 1961, for original *bald*, rhyming with *hald*. Cf. no. 102.

9. -all : *all* 246, 476, 559, 2212, 2442, etc., *call* 189, 517, etc., *fall* 190, 320, 1944, etc. *principall* (*pren-*) 319, 2211, 2441, *sall* 245, 475, etc., *small* 518, 560, 1943.

-alled, see no. 7, Note.

10. -als : *als* also 299, *fals* 300.

11. -am(e), -aym(e) [ām] : *blaym* 1776, *ham* 1310, *name* 374, 1649, *nayme* 1368, *same* 373, 1309, 1367, 1650. *schame* 1775.

12. -amyd, -aymyd : *blaymyd* 1227, 2357. *s(e)hamyd* 1228, 2358.

-anch, see no. 17.

13. -an(e) [an] : *can* 1099, *kan* 1503, 1754, *man* 207, 1100, 1305, etc., *pan* 208, 1009, 1032, 1504, 1753, etc., *wane* won 1306, *woman* 1010, 1031.

14. -ane, -ain(e), -ayn(e), -ayne [ān] : *allayn* 769, *ayn* 788, *agayne* 276, *ogayn(e)* 32, 98, 313, 723, 1004, 2142, etc., *baine* 261, *bayne* 349, 541, 1180, etc., *certayne* 2013, 2041, *sertane* 1003, *sartayn* 574, *fayn(e)* 97, 2067, *gaine* inf. 226, *gayn* 787, *gane* 2035, *ilkane* 89, 1231, *ilkayn* 2132, *layn(e)* 990, 1179, *maine* 225, *mayn(e)* 275, 613, etc., *mayine* 2141, *nane* 1471, *payn(e)* 614, 941, 2036, etc. *playn(e)* 314, 2014, 2042, etc., *segerstane* 1472, *slayn* 942, 1382, *souerane* 350, *sufferane* -aine -ayn(e) 542, 262, 31, 1381, 2068, etc., *tayn(e)* (-tayne) taken 90, 770, 1232, 2131, *trayne* 989, *vayn* 573, 724.—*alleyn* *2257, meant for *allayn*, rhyming with *tayn*.

15. -and(e) [ānd] : *ahweldand* 202, 1144, *band* 2082, *command* 1788, *cumand* 1089, *fande* 1613, *hand(e)* 470, 1358, 1508, 1764, 2187, 2319, *land* 1, 2320, *lifand* 1046, *offerand* 2188, *ordand* 2,

sande 1614, *seruand* 1507, 2314, *stand* 201, 469, 1045, 1090, 1143, 1763, 1787, 2081, 2313, *wande* 1357.

16. -ang [āŋg]: *emang* 1191, 2139, *omang* 2247, *fang* 2023, *gang* 642, 1723, 1851, 2129, etc., *lang* 1192, 2024, 2130, -*sang* 1724, 1852, *strang* 568, 1607, *wrang* 567, 641, 1608, 2140, 2248, etc.

17. -ans, -anch [ans]: *chanch* 1363, 1656, 1774, *puruyanch* 1364, *repentans*, 1773 312, *sufferans* 1655.

18. -are, -ere [ar]: *fare* further 311, *were* worse 312.

19. -ar(e), -air(e), -ayr [ār]: *air(e)* *have* cre 1456, 2327, 1207, *bear* 882, 1750, *fair* *fare* sb. 2384, 308, vb. 1789, *fair* adj. 1603, *gar* vb. 1749, *inpair* 1604, *lar* 397, 1208, *mare* 398, 410. -*mair* 2328, *schar* 881, *snare* 957, *spare* 409, 455, *pair* 307, 958, 1790, 2383.—Note. *per* 1153, for original *pa(i)r*, rhyming with *mayr*.

20. -ard, -erd, -arde, -aird [§ 17,2 end]: *afterward* 242, *fraward* 384, *hard* 241, *herd* 383, *reward(e)* 417, 1059, 1497, 2251, *spaird* 1060, *sparde* 418, 1498, 2252.

21. -arkes, -erkes [arks]: *clerkes* 858, *warkes* 857.

22. -art(e), -ert [art]: *gart* pp. 544, *gert* pp. 1630, *harte* heart 543, *hert* heart 1629.

23. -as(e), -ass: *ass* has 2404, *has* 1527, *hase* 2043, *pas* 995, 1351, 1528, 2403, *was* 996, 1352, 2044.

24. -ase, ais(e), -ayse, -ace [ās]: *abbais* 1632, *case* 1375, *dais* 2302, *days* 199, 2077, *grave* 951, 1464, 2070, *palays* 134, *place* 952, 1739, 2069, 2096, *plase* 1463, *prase* 975, *prays(e)* 173, 393, 1461, *rase* pt. 1376, *raise* inf. 1065, *rayse* 59, *sais* 332, 394, 534, 708, 837, 976, 1066, 1631, 2301, etc., *says(e)* 60, 94, 133, 164, 200, 1462, etc., *space* 1740, 2095, *wais* (-*vais*) 331, 838, 2078, etc., *ways* (-*ways*) 163, 174, 533, 707, -*wase* 93.

25. -ast, -aist [äst]: *last* 183, *fast* 184, 1708, *past* 1707.—The same *past* 2116, *tast* 2115, 1610, 1677, 1265, *mast* 1609, 1678, *wast* 1266, *waist* 2284, *hast* 2283.

26. -ate, -aite, -ayt(e) [āt]: *alyate* 1777, 2413, *conayt* 2472, *hate* 1600, 2004, 2269, *late* adv. 1599, 1778, *laite* 2270, *layte* 2424, *layte* to search 709, *straite* 710, *wate* know 2003, *wayt* wait 2471, *zate* 2414, 2423.

27. -ath [āp]: *bath* both 1334, *scath* 979, 1333, *wrath* angry 980.

28. -aue, -afe, -aiue, -ayue [āv]: *crane* 211, 766, etc. *haue* 46, 212, 765, 1015, etc. *laue* loaf 1581, *persuauie* 443, *raue* 362, *safe* vb. 1016, *saue* 45, 361, 1582, etc. *wayne* 444.

29. -aues: *cranes* 586, *haues* 585.

30. -aul(e): *paul(e)* 170, 486, 1829, *saul(e)* 169, etc.

31. -aw [au]: *aw* 327, 460, etc., *daw* 1135, *draw* 640, 1296, *knaw* 1035, 1136, 1256, etc., *law* 328, 775, 1036, etc., *raw* 1255, *saw* 459, 639, 776, 1295, etc.

32. -aun(e) [aun]: *aun(e)* 403, 999, 1616, 1930, *known* 404, etc.

-ay, see no. 1, -ayd(e) no. 3, *ayine* no. 14, -ayle no. 7, -aym(e) no. 11, -aymyd no. 12, -ayn(e) no. 14, -ayse no. 24, -ayt(e) no. 26, -ayue no. 28.

33. -e [ē]: *avisè* 2294, *be* 25, 181, 333, 359, 1021, 2008, 2086, 2243, 2293, etc., *cuntrè* 2007, etc., *degrè* 182, etc., *ee* 402, *entrè* 870, 2085, *fe* 360, *fle* 755, 869, etc., *fre* 26, etc., *he* 756, etc., *me* 695, 1005, etc., *menzè* 2244, *se* 401, 696, etc., -*te* 334, 676, 1006, etc., *pe* 1022, etc., *thre* 675, etc.

34. -ech and -echis: *tech*, teach, rhymes with *lech* [lētš] 1283, 1687, *techis* with *prechis* 192.

35. -ed(e): *bede* bed 1201, *clede* pp. 1202, *cləd* 2006, *led* pp. 2118, *lede* pt. 1952, 2497, *red* pp. 2117, *rede* pp. 1951, 2498, *sted* pp. placed 2005.

36. -ede [ēd, ėd]: *mede* meed, 128, 371, 562, 1184, 2056, etc.; *dede* deed, 41, 72, 78, 123, 180, 372, 1081, 1337, etc., *drede* dread 124, 464, 494, etc., *rede* read, advice 463, 493, 561, 624, *wede* weed, 1338; *fede* feed 2055, *hede* heed 71, 77, 179, etc., *spede* speed 42, 127, 623, 1082; *hele* offer 1183, etc. The stressed vowel in these words corresponds to W.T. ē, ā, ō, eu, O.E. ē, ēo.—They rhyme also with words which in O.E. had *i*-mutation of W.T. au, ai. Thus the same *mede* 335, 355, *dede* 204, 581, *drede* 274, 1359, *rede* 1127, *fede* 1570, *hele* 231, *hele* 1286, 1994, 2037, rhyme with *nele* 582, 1128, 1285, 1360, 1569, 1593, 1993, 2038, -*hele* -hood 1594, *lede* to lead 203, 232, 273, 336, 356.—*rede* also rhymes with *dede* (W.T. au) death 914, 950, *dede* dead 1372, *stede* (W.T. a) place 149.

37. -eles, -edis [cf. 36]: *dedes* deeds 391, -*bedes* -bids 392.—The same *dedes* 2114, *dedis* 2427, *neles* needs 2113, *nedis* 2428.—*bedes* prayers 1827, *stedes* places 1828.

ee, see no. 33.

38. -eft: *eft* 1132, 1486, 2029. *left* 1131, etc.

39. -eke [ēk, ėk]: *seke* seek 741, 778, 1085, 1315, etc.; *seke* sick 1446, 1643, 1660, *seluکه* cheek 971, *wēke* 742, 777, 972, 982, 1086, 1316, 1445, 1644, 1659, etc.; *eke* 981. The stressed vowel in these words corresponds to W.T. ō, eu, and au (+ palatal), O.E. ē, ēo.—*breke* break 1955, *speke* 749, 1956, *wreke* 750.

40. -ell(e), -ell: *angel* 879, *cel* 306, *dwel(l)* 228, 305, 450, 661,

680, 1645, 2017, 2105, etc., *fell* 1501, 2398, *hell* 227, 679, 2460, *mel* 1736, *omell* 488, *sel* 2018, 2106, -*spel*(*l*) 487, 662, 1646, *tell* 449, 880, 1735, 2397, 2459, etc., *wessel* 1502.—*wele*, *well*, rhymes with *fell* 185, with *biriele* (§ 13,3, Note) 584, with *fele* [ē] *feel* 1383; in other instances with words mentioned under no. 41.

41. -*e*le, -*e*yl [ēl]: *dele* sb. 2001, vb. 2510, *lele* loyal, lawful 2147, 2315, 2509, *sele* seal 2148, *steyl* 569, *wele* 570, 2002, 2316; cf. no. 40, end.

-*eld*, see no. 7, Note.

42. -*eld*(*e*) [ēld]: *eld* 1092, 2260, *feld*(*e*) 467, 596, 1091, 1182, *weld*(*e*) 501, 1181, *zeld*(*e*) 468, 502, 595, 2259.

-*ell*, see no. 7, Note, and no. 40.

43. -*el*(*e*)s: *anyels* 1164, *beles* 1759, *cels* 1539, *dwels* 177, 1271, *els*, 451, 743, 802, 1272, 1760, *ourels* 1540, *tel*(*e*)s 178, 452, 744, 801, 1163.

44. -*elue*: *ourselue* 1026, *trelue* 1025.

45. -*eme* [ēm]: *seme* 1583, 2410, *zeme* 1584, 2409.

46. -*ember*: *Descember* 1121, *November* 1122.

47. -*emys* [ēms]: *demys* 714, *semys* 713.

48. -*en*: *ken* 10, 79, 258, 472, 552, 1030, 1033, etc., *men* 9, 80, etc., *pen* 1029, 2025, etc., *women* 257, 471, 551, 1034, 2026.

49. -*ene*, -*eyn* [ēn]: *bedene* 844, 1479, 1706, 1772, 2171, *vene* 1223, 1977, *betwene* 2034, *bitweyn* 473, *cleue* 843, 1417, 1480, 1978, 2172, *maynteyn* 1418, *mene* to mean 1587, 1705, *sene* 474, 1224, 1588, 1771, 2033, 2400, etc., *tene* injury 2399.

-*ence*, see no. 51.

50. -*end*(*e*). Words with old vowel-length due to contraction, like *fend*(*e*) foe 148, 1369, *frend*(*e*) 758, 1902, 2374, and the Romance *contened* contained 757, rhyme with *end* 44, 56, 147, *lend* dwell 1370, *wend*(*e*) go 43, 55, 1901, 2373, which had W.T. a. Such words—*end* 933, 1910, *hend*(*e*) hands 790, 1431, 2262, *lend*(*e*) 1237, 1909, 2103, *send* 1289, pp. 1276, *wend*(*e*) 804, 934, 2104—also rhyme with the Romance words (*a*)*menul* 1238, 1275, 1290, 1662, *descend* 803, *spend* 1661, 2261, pp. 789, 1432. The verb *kend* taught, knew, known (with Teut. nn) 198, 321, 365, 1020, 1406, 1964 rhymes both with the last two categories, *end* 322, *hend* 1963, (*a*)*menul* 197, 366, 1405; and with *wend* thought 1019 (W.T. ā, O.E. ē).

51. -*ens*, -*ence*: *presens* 1918, *silence* 1917.

52. -*ent*: *assent* 36, 153, 375, 1905, etc., *avisement* 2121, *couent* 284, 1496, etc., *entent* (*in-*) 161, 376, 717, 1150, 2122, 2389, etc.,

hent seized 1331, *obidient* 154, 283, *present* 1149, *schent* ruined 1332, *sent* 162, 718, etc., *tent* heed 35, 1495, etc., *went* 1906, 2390.

53. *-entes*: *rentes* 1488, *vestmentes* 1477.

54. *-ep(e)* [ēp]: *kepe* 61, 291, 1166, 1779, 1846, 1949. *schep* 292, *slepe* 62, 1780, 1845, *wirchep(e)* 1165, 1950.

55. *-er, err*: *elder* 2206, *err* are 2205.

56. *-er(e)* [ēr, ēr]: *cher* cheer 1064, 1511, *clere* clear 113, 213, 405, 664, 1881, 2138, etc., *dere* dear(ly) 152, 379, 2137, *infere* together 233, 1210, 1729, *her(e)* to hear 67, 76, 81, 114, 663, 1782, *here* adv. 15, 24, 214, 248, 954, etc., *lere* learn 16, 23, 82, 234, 247, 343, 380, 406, 432, 1063, 1209, 1302, 1304, 1701, 1834, 2089, 2361, *manner(e)* 68, 75, 431, 953, etc., *nere* near, 1991, 2063, *poorer(e)* 151, 344, 1303, 1817, 2064, 2443, *quere* choir 1781, 1818, *sere* various 1512, 1992, 2090, 2444, *sopper(e)* 1730, *were* shj. 1301, *zer(e)* 1702, 1833, 1882, 2362. These words have O.E. or O.Scand. ē, or are of Romance origin.—*fere* frighten 278 rhymes with *dere* harm 277.—*dere* harm 768, 1214, *ber(e)* to bear 571, 760, 767, 1213, 2274, 2329, 2469, *er(e)* are 572, 759, 2273, 2330, 2470, *ger* gear 1623, 2429, *wer* to wear 1624, 2430.

-erce, see no. 58.

57. *-erde* [cf. § 17,2, end]: *lerde* 1054, *requerde* 1053.

-ere [ar], see no. 18, *-erkes* no. 21, *err* no. 55.

58. *-erse, -erce* [ers]: *reherce* 1140, 1965, *verce* 1966, *verse* 1139.

59. *-er(e)s* [ērs, ērs]: *heres* 354, 1188, 1700, *leres* 353, 1187, 1193, 1699, 2300, *maners* 2299, *prayers* 1194.—*beres* 347, *deres* 2392, *eres* 348, 2391.

-ert [art], see no. 22.

60. *-es(e), -ess*: *dress* direct 219, *es* is 33, 48, 141, 396, 1240, 1280, 1361, 2209, 2364, etc., *les(e)* less 601, 1239, etc., *mastres* 2210, 2363, *-nes* 34, 47, 142, 220, 395, 602, etc., *priores(e)* 1279, 1362, etc.—*sese*, cease, rhyming with *mese* mass 1811, was probably pronounced with short vowel. See no. 90.

61. *-es(e), -esse* [ēs, ēs]: *chese* choose 91, 1108, *contresse* 303, *degrese* 1107, *lese* lose 92, 304. See no. 91.—*disese* 1847, *euces* 1940, *ese* 1975, *pese* 1939, *plese* 1848, 1976.

62. *-esch*: *flesch* 874, *nesch* soft 873.

63. *-est* [ēst]: *arrest* 297, *best* 298, *brest* burst 2280, *forest* 2279, *degest* 1126, *gest* guest 1926, *prest* ready 1925, *rest* 1125. See no. 93.

64. *-et(e), -ett*: *Benett* 6, 251, 318, *let* hinder 1974, *lete* sb. 2317, *prophet* 1018 (cf. no. 65, and § 73,2, end), *set* 1017, pp. 1973, *sett* 5,

252, 317, 2318.—*forjete* inf. rhymes with *sett* pp. 1895 (cf. no. 65).

65. -ete [ēt, ēt]: *bete* mend 997, 1810, *jete* feet 1809, 2134, *hete* promise 2133, *prophete* 998. See no. 95.—*bete* beat 1920, *ete* eat 1250, 1568, 1670, 1695, 1721, -*gete* (cf. no. 64) -get 1669, 1680, 1722, 2380, *grete* great 442, 579, 1509, 1709, 1919, 2379, etc., *mete* meat 580, 1249, 1510, 1567, 1679, 1696, 1792, etc., *sete* seat 1791, *swete* to sweat 1710, *trete* to treat 441.

66. -eue [ēv, ēv]: *greve* grieve 883, 1981, 2353, *leue* permission 884, etc.

67. -eued, -euyde [ēv(e)ɹl]: *heued* head 421, *leuyde* left 422.

68. -euen, -eu(e)yn, -ewyn [§ 15, 2]: *euen* even 119, *euyñ* 490, 807, 1189, 2477, *heueyn* 249, *heeryn* 1104, *heuen* heaven 120, 130, 138, *heuyñ* 250, 489, 795, 808, 1103, 1190, 2478, *steuen* voice 129, 137.

-ew, see no. 98, -ews no. 121.

69. -ext: *next* 1841, *sext* 1842.

70. -i, -y [i]: *I* 99, 116, 210, *bi* prep. 1260, *bodi* 810, *chasty* 2355, *cry* 115, *dy* 616, *emmy* 1589, *euny* 1415, *joly* 2356, *hi* 1551, *ly* lie 1220, -*ly* adv. 615, 1416, 1552, *mercy* 209, -*ny* 1259, 1590, *signifi* 809, -*ty* adj. 100, *pi* 53, *why* 1219, *worthy* 54, and many more.

71. -ide [id]: *dide* 1001, *hide* pp. 839, 1002, *kide* 840.

72. -id(e), -ied [id]: *ascried* 1641, *bide* wait 1794, 1889, *chastid* 1642, 1793, *chide* 1378, *pride* 1377, *side* 2157, *tide* 1890, 2158.

73. -if(e), -yf [if]: *lif(e)* sb. 230, 806, 1891, 21801, 2464, 2486, *lyf* 101, *strif(e)* 805, 2463, 2485, *stryf* 102, *wife* 229, 1892, 2179.

-if(e) [iv], see no. 96, 97.

74. -ift: *schriфт* 988, *swift* 987.

75. -ight, -yght [ixt]: *flight* 1942, *fyght* 40, *hight* 786, 897, etc., *hyght* 65, *lyght* 66, 1212, 1728, *might* 223, *myght* 19, 538, etc., *night* 537, 898, *nyght* 20, 39, 1124, 1211, 1938, etc., *right* 1123, 1727, 1937, 1941, etc., *ryght* 224, 617, etc., *sight* 618, 785, etc.—*night* rhymes with *feght* 267.

76. -ike [ik]: *inlike* 408, 1576, *rike* 2238, *slike* 407, 1575, 2237.

77. -il, -ill, -yll: *jil* 1602, -*jil(l)* 215, 683, etc., -*fyll* 29, 377, *hyll* 135, *il(l)* 108, 1072, etc., *skil(l)* 845, 851, *skyll* 51, *stil(l)* 107, 888, 1071, etc., *til(l)* 285, 684, 887, etc., -*til(l)* 136, 216, 378, 491, 1601, 1960, *tyll* 52, -*tyll* 30, *rigil* 1959, *wil(l)* 286, 846, 852, etc., *wyll* 192.

78. -ile [il]: *file* defile 860, *vile* 859.

79. -ild(e), -yld(e) [ild]: *child(e)* 792, 1069, 2268, *myld* 1070, 2267, *schylde* 791.

-ill, see no. 77.

80. -ym [im]: *hym* 674, *lym* 673.

81. -ims: *lims* 1936, *pilgrims* 1935.

82. -in, -yn: *begin* (*bi-*, *by-*) 168, 176, 244, 1681, etc., *-gyn* 1281, *blin* 1682, *complin* 1746, *dyn* 1666, *in* 1665, etc., *-in* 139, etc., *min* 175, *myu* 1241, 1745, *ryu* 1766, *sin* 167, 437, 1242, *syn* 63, 140, 1282, *thin* 428, *win* 243, 427, 1765, *wyn* 64, 438, etc.

83. -iue, -yue [iu]: *fine* 855, *pyne* 856.

84. -iud(e), -yud [ind]: *behinde* 399, *blind* 400, *mynd* 1235, *pynd* 1236.

85. -ing, -yng [iŋg]: *bryng* 669, 2060, *kynng* 288, 2476, *ryng* 2196, *sing* 1159, etc., *thing* (*þing*) 301, 520, 527, 2195, 2475, etc., *thyng* 86, 287, etc., *zing* 519, 528, 650, 658, etc., numerous verbal nouns in -ing, -yng 85, 302, 649, 657, 670, 1160, 2059, etc.

86. -inges, -ynges: *likinges* 829, *thinges* 830, *thynges* 761, *underlynges* 762.

87. -ink [iŋk]: *drink* 1597, *think* 1598.

88. -ire [ir]: *desire* 590, 955, *fire* 956, *ire* 589.

89. -irk(e), -yrk: *irk* 236, *kirk(e)* 235, 260, etc., *kyrk* 12, 27, 193, *wirk(e)* 194, 259, etc., *wyrk* 11, 28.

90. -is(e): *perise* 1300, *pis* 1299. *peris* rhymes with *es* 505.

91. -ise, -yse [-is]: *awise* 521, 1076, *awyse* 57, *awise* 2108, *despise* 439, *rise* 440, 454, 603, 1075, 1403, 2107, 1865, *ryse* (-*ryse*) 21, 58, *sernyse* (*sar-*) 604, 877, 1554, 1762, 1866, *thrise* 1404, 2152, *twise* 453, 1579, 1628, *wise* (-*wise*) sb., adj. 522, 878, 1553, 1580, 1627, 1761, 2151, etc., *wyse* 22.—*wise* rhymes also with *chastese* 458, *seruесе* 1521, and (as a verb) with *blis* 1120.

92. -isses: *blisses* 902, *misses* 901.

93. -ist, -yst [ist]: *crist* 912, 1954, *list* 1307, *myst* 1308, *pup(p)-list* 911, 1546, 1953, *wist* 1545.—With *crist* rhymes also *euangelist* 1592.

94. -it(e), -ytt: *fit* 871, *flit* 1412, 1483, *it* 1438, *sit* 1251, 1731, 1795, *wit(e)* 465, 1252, 1437, 1484, *wytt* 73, *writ* 466, 872, 1732, *wrytt* 74, *zit* 1411, 1796.

95. -ite [it]: *delite* 854; 1117, 2489, *perfite* (*par-*) 853, 1118, 2490.—With *perfite* rhymes also *eremete* 266.

96. -iŕ(e) [§§ 13, 55]: *giŕ(e)* 511, 1178, 1884, 2193, 2483, *liŕ* vb. 512, etc.

97. -iue, -yue, -if [iv]: *fyue* 2083, *liŕ* sb. 628, *liue* sb. 2084, *shriue* 627.

98. -o, -ou, -ow, -u; -ew [ǣ—u; eui; cf. § 13,4]: *go* 1347, 1983, *fro* 1408, 1984, *so* 255, 1348, 1407, *þo* those 256. These words had ā in O.E. (O.Scand.).—Such ā-words, *so* 1229, *also* 1171, 2154, 2388, *mo* 2499, rhyme also with the ō-words *do* 1172, -*to* 1230, 2153, 2387, 2500.—*do* 8, 103, 272, 316, etc., *to* (-*to*) 7, etc.—The ū-group: *beu* (for *bor*) 966, *bow* 2445, *now* 1824, *prour* advantage 2446, *trour* vb. 1823, *þou* 965; *iesu* 1116. -*eschew* 1115, *new* 2321, *trew* 2322.

99. -ode, -ude [ud]: *gode* good 50, *gude* 109, 279, 294, 587, etc. *mode* 49, etc.

100. -ought [oxt]: *brought* 2166, *noght* 445, 482, 608, 726, 2165, etc., *thought* 143, 481, 607, 725, 832, 849, etc., *wrought* 144, 446, 831, 850, etc.

101. -oke, -ouke, -uke [uk]: *boke* 131, 263, *buke* 269, 687, 1096, 1872, 2492, *loke* 132, 264, *luke* 688, 1095, 1500, 1871, 2491, *wouke* 270, 1499.

102. -old [ǫld]: *old* 2203, *told* 2204. Cf. no. 8.

103. -om(e), -um [um]: *cum* 1024, 1217, *custum* 1113, *sum* 1218, -*sum* 1023, 1114.—The same *cum* 499, 1267, 1836, 2245, -*dom*(e) 500, 1268, 2246, -*dome* 1835.

104. -on(e), -oun(e), -own, -un [ǫn—un]: *allon* 158, 172, 290, *gon*(e) 1349, 2111, *ilkon* 157, 1386, 1481, *lone* loan 330, *none* pron. 187, 289, 329, 2199, *on* one 2119, *segerstone* 1385, *stone* 188, *ton*(e) 171, 1350, 1482, 2112, 2120, 2200. These words had ā (a, ai) in O.E. (O.Scand., O.F.), and the only connection between them and the following group is the rhyme *none* pron. 1757, *done* 1758.—*done* pp. 711, 931, 1439, 1773, 1849, 2382, *some* soon 932, 1440, 1774, *bone* prayer 2381, *none* noon 712, 1850. These had ō in O.E. or O.Scand. The last substantive is also spelt *noun* 1077 and rhymes with *foun* few 1088.—The ã-group: *bound* 699, *bound* ready 967, 1145, 2143, *rbun* freed 508, *down*(e) down 800, 2169, 2192, *down* 1525, 1741, *fun* found 507, *tonn* 1987, *tourne* 345; *eucheson* occasion 2341, *persoun* 1996, *reson* 536, 2342, *seson* 1899, *sesoun*(e) 1995, 2508, numerous words in -*ioun*(e) 3, 4, 346, 535, 799, 968, 1900, 1988, 2144, 2170, 2191, 2507, -*iown* 700, 1742, -*isoun*(e) 1146, 1526, etc.

105. -oun(e)s, -ouns [uns]: *meditacioun*(e)s 1129, 1911, *orisonus* 1130, *orisonus* 1912.

106. -oug, -ung [uɔŋg]: *tung* 105, 740, 2184, *toug* 1052, *zung* 739, 2183, *zoug* 106, 1051.

107. -or(e), -our(e) [ǫr—ur]: *mor* 1288, *sore* 1287. The same *more* 2487 rhymes with *before* 2488; and *fore* 1342, with *restore*

1341.—*dore* 1448, 1808, *flore* 1807, *pore* 1447.—*honour(e)* 651, 1867, *labore* 1839, *nygroure* 893, *oure* hour 1840, 1868, *saujour* 894, *sucoure* 652.

108. -ord(e), -urd [qrd—urd]: *lord* 118, 415, 728, 1170, *word(e)* 117, etc.—*hurd* treasure up 1747, *word* 1748.

109. -orn: *born* 1855, *beforn* 625, 1856, *lorn* 1455, *morn* 593, 626, 1456, -*sworn* 594.

110. -our(e)s [urs]: *confessours* 2495, *doctours* 2496, *oures* hours 1863, *laboures* 1864.

111. -os(e) [qs]: *chose* pp. 1389, sb. 2240, *depose* 1390, 2239.

112. -osen: *chosen* 2219, *losen* ? 2220.

113. -ote [qt]: *cote* coat 2012, *note* business 2011.

-ou, see no. 98, -oue no. 116, -oues no. 117, -ouke no. 101, -oun(e) no. 104, -oun(e)s no. 105, -our(e) no. 107.

114. -oute, -ute [ut]: *bute* remedy 2285, *doute* 1492, *loute* 2216, *aboute* 326, 1491, 2215, *rute* 2286, *withoutte* 325.

115. -outh [uþ]: *couth* 13, *zouth* 14.

116. -oue, -uf(e), -ufe [uv]: *luf(e)* has only one word with O.E. u to rhyme with: *obufe* 1040. In all other instances the rhyme-words are *behoue* (*bi-*) 83, 566, 665, 826, 2213, 2474, *pruefe* 2253, and *repreue* 600.—*bihoue* 2079, *proue* 2080.

117. -oues, -ufes [uvs]: *lufes* 890, *proues* 889, *repreoues* 389, *behoues* 390.

-ow, see no. 98, -own no. 104, -owns no. 105.

118. -oy (oj): *noy* 145, *stroy* 146.

-u, see no. 98, -ude no. 99, -uefe, -uf(e) no. 116, -uke no. 101, -un no. 103, -un [long vowel] no. 104.

119. -un: *kun* 18, 461, *sun* son 462, *run* won 17.

-ung, see no. 106, -urd no. 108.

120. -us: *Jesus* 121, 693, 875, 947, *pus* 206, 694, 935, *vs* 122, 205, 876, 936, 948.—*contrarius* 2291, *suspecius* 2292.

121. -use; -ews [us, ews]: *excuse* 368, 1056, 1222, 1494, 2435, *nuse* hurts 752, *refuse* 367, 1493, 2502, *use* 1055, 1221, 1751, 2436, 2501.—*s(c)hrews* 429, 1426, *shews* 430, *thews* 1425.

122. -used [usd]: *excused* 1802, *used* 1801.

123. -ust [ust]: *dust* 2276, *rust* 2275.

-ute, see no. 114, -y etc., see -i etc.

A FEW NOTES ON INFLECTION AND SYNTAX

(referring to the Northern texts, except where Caxton is expressly mentioned; cf. K. Böldeker's treatise in *Engl. Stud.*, vol. ii, pp. 358 ff., on a par with his text).

NOUNS.

§ 101. The plural usually ends in *-es* (*-is*, *-ys*) or *-s* (*-se*, *-sse*). Plurals in *-en* (*-in*): *eghen ehin*, *erin* (P.V.). In *-er* (*-ir*): *childer-ir*. (In *-ern*: *childern*, Caxt.) With mutation only: *feet*, *hend* (besides *handes*), *men*; cf. *women*, *wymmen*. Like the sg.: a. *maner* (beside *-s*), *moneth* (beside *-s*), *paire*, *schep*, *sipe* times, *ping* (beside *-es*), *vessel* (M.V.; P.V. has *vassels*), *gere*; b. *mekenes*, *mese* messes, dishes, *nouece* (beside *nouices*). Once, 2383, occurs *sister* for the usual *sisters*. (*saynd* *1643 is incorrect.)

The spirant is voiced in inflected forms of *life*, *bath*, etc.

§ 102. The gen. usually ends in *-es* (*-is*, *-ys*) or *-s*. The gen. is like the nom. (cf. O. KNAPP, in *Engl. Stud.* xxxi, pp. 20-77) in: a. *broþir*, *fader* (P.V. has *fadirs*), *moder*, *sister*, *arter*, *god* (beside *-es*), *man* (beside *manes*, *mannis*), *hel*, *saule*, *-lyn* (beside *-kins*), *gere*, *cuuent*, *lawy*, *souerayn* (beside *-ans*), *prophet*, *crist* (usually *-es*); b. *abbes*, *prioires*. Plural gen.: a. *eghen*, *moneth*, *winter*; b. *noues*.

§ 103. Co-ordination of gen. and *of*-phrase: *þabbesse kychn and of hir gestis* 35/27.

§ 104. Dative: *musterd it þabbesse* showed it to the abbess 36/9 (cf. *muster to þabbes hir sekenes* 45/15). Similarly: *gif ensaumpil mor & lese* give example to greater and smaller 916, *sal þe elder loute* shall bow to the seniors 2216, *multepli þe* multiply unto thee 7/6.

§ 105. Apposition: *nun nouece* 147/13; Caxt. *mounkes stranyers* 137/9, *broder portar* 137/35, *childern nouyces* 127/26.

ADJECTIVES.

§ 106. *All þe hale* all the, the whole 2376. Double comparative: *more largelier* Caxt. 131/30. Superl. + *of all other* Caxt. 125/21.

ARTICLES.

§ 107. Definite article used in: *þe ded(e)* death 9/2, 12/17, 914, *þe lentin* Lent 33/1 (*lentin* 33/6), *te super* supper 28/8, *þe heuyn* heaven 808 (*heuyn* 814).

§ 108. No article in: *And abbes ses* and the abbess sees 43/35, *sua az abot at be* so ought an abbot (the abbot) to be 5/13, 6/11,

calde in cuwent reckoned amongst the convent 38/35, *halde reul* keep the rule 6/4, *til endyng* till the end 13/6 (*til pending* 14/20), *in world* in the world 996, *in opir stede* in another place 3/11, *ne . . þing* not . . a thing, nothing (cf. Fr. *ne . . rien*) 39/10.—Caxt. *at gate* at the gate 137/32, *at last oryson* at the last orison 138/10.

NUMERALS.

§ 109. Cardinals: *ane* (one), *twæ* (two) *twæne* *tuinne* (twine), *þre* *thrin*, four, *fyue*, *seæ*, *seuin*, ten, *tuclue* (twelf), *þifteen*, twenty, *hundrez*.

Ordinals: *first*, (f) *oper* *secund*, *þridde* *third*, *ferfe* (*ferde*) *fourt*, *þif*, *sext*, *seuin* *seuent*, *ahend* *ayht*, *nihend* *neynt*, *tende* *tent*, *elofte* (Caxt. *enleuenth*), *telfete* *twelf*, *þyfty* *50th*, *sexti* *þe secunde* 62nd, *hundred* *seuintende* 117th.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 110. Personal: *I* (*i*, seldom *ie*), *me*, *we*, *us* (*hus*); *þou* (*þu*, *tu*), *þe*, *ȝe*, *ȝou*; *he*, *his*, *him*; *sche* *scho* *so*, *hir* *her*; *it* (*id*); *þai* (*day*), *þair* (*dayre*, *thar*) *þeir* *ire* *hir* (Caxt. *her*), *þam* (*tain*, Caxt. *theim*, *hem*).

§ 111. *It* for modern *there*: *Yef it be an þat* if there is one who 25/14.

§ 112. Reflective: *myself* *meself*, *oursel* (-*selue*) *ussel*; *þiself*; *himself*, *hirsself* (-*selu*), *itself*; *þamself*. Besides: *him*, *hir*, *þam*, etc.

§ 113. Possessive adjectives: *mine* *mī*, *our*; *þine* *þī*, *ȝour*. Poss. pron.: *ȝoures*; *his*, *hirs*; *þaris*.

§ 114. Demonstrative: a. *þis* *this*, *þas* *þos* *þes* (*þeis*, Caxt. *theys*) *þis* *þise* (Caxt. *thyes*, *thys*) *þer* (*ȝer*, *þeir*) *þir* *these*. b. *þat* *that*, *þa* (*þai*) *þo* *those*; old instrum.: *þe* (before comparatives), *þi* (in for *þi*); cf. the def. art.

§ 115. Interrogative: a. *wha* *who*, *whas*, *wham* *whom*, *what* (*wot*) *quat*; old instrum.: *whi* (in for *whi*). b. *whilk*. c. *wheper*.

§ 116. Relative: a. *þat* (see Gloss., practically: “whose” 24/33). b. *wha* (*who*) *whoever*, *whas* *whose*, *wham* (*vain*, *whom*) *whom*, *what*. c. *who* *þat*, *vham* *þat*, Caxt. *who* *that* *uer*. d. *wha sua* (*who so*), *what so*, *what* (adj.) . . *so*, *whathkyn* . . *so*; *wha sa euir* (*who so ever*). e. *wha sam*, *what sam*, *what* (adj.) . . *sam*, *what sam*; Caxt. *who som* *uer* *what som* *uer*. f. *whilk* *which*, *who*; *whilk* (adj.) . . *sua*; *whilke sam*; *þe whilk*. g. *als*. h. *at*.

§ 117. *Who*, *who so*, are distinctly plural in cases like 1443, 2005, 2007. *That* represents two different cases in co-ordinate clauses, Caxt. 122/33.

§ 118. Relative omitted: 4/24, 6/17, 7/9, 9/33, 501, 1752, etc.; as subject: 4/16, 8/20, 11/21, 130, 1531.

§ 119. Indefinite: *ane on* (Caxt. *oo*) one, a person, some, *many ayn* many a one, *all* (*aller* of all), *any ony* any, any one, *ayþar* either, *bape both*, *every* (Caxt.) every one, *ilka ilkon ever-ilkane*, etc., *ilkman*, *man* (P.V.) and the plural *men* (M.V.) "one," *naman noman*, *nan non no*, *nothing nothing*, *noght* nothing, *ofer*, etc., another, the other, each other (Caxt. "other things"), *ohþe oght aught*, *sum*, *sumþing*.

VERBS.

§ 120. Inflection: a. ind. pr. sg. 1:—; 2, 3: *-es* (*-is*, *-ys*, *-ice*), *-s* (*-se*); pl. 1, 2:—; 3: *-es* (*-is*), *-s*, or —; pt. weak: *-ed* (*-id*, *-yd*), *-d*, *-it* (*-yt*), *-t* (*-te*); strong:—. b. sbj.:—. c. imp. sg.:—; pl. *-es* (*-is*), *-s*, sometimes —. d. inf.:— (silent *-e*). e. ppr.: *-and*, seldom *-yng*; pp. weak: *-ed*, etc. (cf. above); strong: *-en* (*-in*, *-yn*), *-n* (*-ne*), —.

Pr. pl. 3 (ind. and sbj.) of *be* and *do* has sometimes the ending *-n*. (Caxt. has the pl. *commen* come, *goone* go, *dyden* did.) Once occurs the imp. sg. *sais*, 142/23.

§ 121. Pres. 3 sg. in *-s* for *-ses*: *rais* 1068 (beside *rases*) raises, *stabilis* establishes, *suffes* 1824 (cf. *sufficis*), *trespasse* 31/36 (beside *-passis*), *witnes* bears witness. Similarly: *tech* = *teches* 1284.

§ 122. Past tense or past partic. in *-t*, *-d* (*-te*, *-de*), for *-ted*, *-ded*: *arrest* stopped, *cunfort* comforted, *degest* digested, *directe* directed, *dyght* prepared, *flit* removed, *gete* kept, *graunt* (beside *-tid*) granted, *hent* seized, *hurt*, *keste* cast, *list* pleased, *lyght* lit, *myst* missed, *past* (beside *passid*), *put*, *schent* ruined, *sent*, *set*, *visit* visited, *went*; *amend* (beside *-did*), *cumand* commanded, *seul* sent, *spend(e)* spent, *suspend* suspended; *clad*, *dredde* dreaded, *hid*, *kide* told, *led*, *spede* advanced. (Caxt. *correct* corrected, *distribute*, *suspecte*, *translate*, *gyrde* girt).

§ 123. Pres. partic. in *-yng*: *thynkyng* 42/33, *sayng* 42/34, *grofelyng* 147/40, *ianglyng* chattering 1780.

§ 124. Table of strong verbs (as far as they occur outside of the pres.).

I. <i>druic</i>	—	<i>drivin</i>
<i>rise</i>	<i>rasc</i>	—
<i>write</i>	—	<i>writen wretyn</i> .
II. <i>chese</i>	<i>chays</i>	<i>choscn chose</i>
<i>lese</i>	—	<i>loru</i>
<i>bede offer</i>	—	(Caxt. <i>boden</i> , commanded). Cf. below;
III. <i>begin</i>	<i>begane</i>	—
<i>bind</i>	—	<i>bownyd boun bun</i>

	<i>drinke</i>	—	(<i>drunkin</i> , adj.)
	<i>find</i>	—	<i>funden fun fon</i>
	<i>ring</i>	—	<i>rungen</i>
	<i>sing</i>	—	<i>songen sung</i>
	<i>win</i>	<i>wane</i>	<i>run.</i>
IV.	<i>bere</i>	<i>bar</i>	<i>born</i>
	<i>breke</i>	—	<i>brokin</i>
	<i>scere</i> (<i>scher</i>)	—	<i>scorn</i>
	<i>speke</i>	<i>spac</i>	—
	<i>cume come</i>	<i>cume come</i>	<i>cumen.</i>
V.	<i>bid</i>	<i>bad</i>	<i>forbed forbidden.</i> Cf. below.
	<i>ete</i>	—	<i>etin</i>
	<i>gele</i>	(<i>for</i>) <i>gat</i>	<i>getyn</i>
	<i>gine</i>	<i>gafe</i>	<i>geuen gifin</i>
	<i>lig lie ly</i>	<i>lay</i>	—
	<i>se</i>	<i>saz saw</i>	<i>sene.</i>
VI.	<i>slay sla</i>	—	<i>slayn</i>
	<i>stande</i>	<i>stode</i>	—
	<i>take ta</i>	<i>toke take</i>	<i>takin tayn ton</i> (Caxt. <i>taken</i> , also <i>take</i>)
	<i>swer</i>	—	(<i>for</i>) <i>sworn.</i>
VII.	<i>fall</i>	<i>fell</i>	<i>fullen</i>
	<i>halde hold</i>	<i>held</i>	<i>halden</i>
	<i>haite hete</i>	<i>hizte</i>	<i>hight</i>
	<i>lat (latte) let</i>	<i>lete</i>	<i>let</i>
	<i>knew</i>	—	<i>knewn.</i>

The verbs *bede* II and *bid* V are greatly confused. The pp. of *rede*, advise, read, is *red* (*redde*, Caxt. also *rad*).

§ 125. Irregular weak verbs: *by* buy, *boght*; *biteche* beteach, *bitaht*; *bring*, *brought*; *sel*, *salde*; *tel*, *tald* told; *think* appears; *wirk*, *wrht* wrought.

§ 126. "Anomalous" verbs.

inf.	—	pr.	<i>ah aw</i> (Caxt. <i>owe owen</i>)	pt.	<i>ahte aght ought.</i>
"	<i>cune kun</i>	"	<i>can</i>	"	<i>cupe</i> (Caxt. <i>cowde</i>)
"	—	"	<i>may</i>	"	<i>myght</i>
"	—	"	<i>mun will</i>	"	<i>munde</i>
"	—	"	<i>shal sal</i>	"	<i>sulde</i> (Caxt. <i>shulde</i>)
"	—	"	<i>parf par</i> is needed	"	—
"	<i>wit</i>	"	<i>wate wote wit wyte</i>	"	<i>wist</i>
inf.	<i>wil</i>	pr.	<i>will wele</i> (Caxt. <i>woll</i>)	pt.	<i>wald wold.</i>
inf.	<i>do</i> (pl. 3 also <i>done</i>)	pt.	<i>did dyde</i>	pp.	<i>don</i>
"	<i>ga go</i>	"	<i>yede [went]</i>	"	<i>gane gone.</i>

The verb *be* (*bi*, *by*). a. pr. ind. sg. 1: *am*, *is*, *es*; 2: *es*, *ert*; 3: *is*, *es*, *bese* (shall *be*); pl.: *ere*, *err*, *are* (*aier*), *es*, *be* (Caxt. *er*, *arn*, *is*, *be*, *ben*). b. pr. subj.: *be*, pl. also *bene*. c. pr. imp. sg.: *be*; pl.: *be*, *bes*. d. pt. ind. sg.: *was*, *wos*; ind. pl. and subj.: *were*, *ware*, *w(h)or*. e. pp.: *ben*.

§ 127. The first group of the verbs in § 126 are the old (Teutonic) preterito-præsentia. There are also some of later date (English). Just as the Teut. *aih* and *skal*, thus the M.E. *ahle* and *sulde* came to assume the signification of the present tense. *birde* and *byhouid*, two other expressions for the idea of obligation or propriety, are used in

our texts as equivalents to *birs* and *byhous*. MURRAY gives quotations like *Me byrd be blyth þat syght to se*, Barbour, St. Martha 152, but speaks of *bird(e)* and *behoved* (*byhod*) simply as "Pa. t." (past tense), thus not noting the peculiarity of the usage. In my glossary I mark the younger (weak) præterito-præsentia with a *pt.-pr.*

§ 128. Omission of the verb *be* before a participle (or adj.) co-ordinated with a preceding verb which has the same subject: *þus for hir werk scho may haue mede, And þai dampned* (be damned) *for þair mysdede* 372. *For els sum wold take no kepe, Bot oþer ianglyng* (be chattering) *or els slepe* 1780. *So þat none do oþer disese, But ilkon pail* (be satisfied) *oþer to plesse* 1848. *So þat þai be seruyd at ese, And ilkman redy* (be ready) *þam to plesse* 1976. *shal haue grete rewarde & crowned* (be crowned) *in heuen* Caxt. 128/8. Cf. § 138.

Somewhat different, in so far as the subject is repeated, is this sentence: *þat non of þam sal oþer dyng, Ne none herdy* (be bold) *oder to grewe* 2353. The possibility of unintentional omission is not excluded. Such an interpretation may seem still more natural in the following: *Who tentes to trofils & wil not rede And þai ouertayn with þat dede* 1878.

§ 129. A few constructions.

a. Change of mood (sbj. + *and* + ind.): 2071-73, 2083-84.

b. *es to do* is to be done 515; simil. 549, 1043, 1179, Caxt. 126/19. *ger gestes kepe* cause guests to be held 1949.

c. *when sho is geuyn in mynde*, the modern turn for Lat. *dum ei suggeritur* 43/19. Cf. 43/17.

PARTICLES.

§ 130. Redundancy of prepositions: *In hir pouste loke þat þare be nane vtrage in* 42/20. *In þe price . . loke þare be na cruaitise inne* 37/25. *Tyl þe nedful sal sho meke hir for* 25/27. [No uncommon construction, but often misunderstood, e. g. by J. ULLMANN, Engl. Stud. vii, p. 435 (1884). Hampole's *Of alle þeise poyntes I thenke of sey* needs no emendation.]

§ 131. The conj. *þat* introducing quasi-independent exhortative or admonitory sentences: *First þat þu* (first thou shouldst) *aske of hym* 1/9. *Yef ani faute be funden in þaim, þat it be* (let it be) *some mendid* 6/16. 7/31, 9/2, 31, 20/24, etc.

§ 132. Omission of the conj. *þat*: 1/21, 2/11, 5/20 10/31, 12/23, etc.—Repetition § 141.

§ 133. Double negations: 4/3, 23, etc.

WORD-ORDER.

§ 134. Subject and verb: *For þi he giuis us respit* 3/18. *Efter þe ferþe Respun, þabbes sal byggyne þis yunne* 16/34. 30/19, 25, 37/32, 40/34.

Reverse: *sal 3e noht befor-getin* 2/14. *hauid tay na bettir mede* 12/13. *And salle ye cume* 47/26.—*o niht ras I* 18/3. 20/23, 31/4, 35/10.

§ 135. Noun and adjunct. *þe sufferans may þu noht wite of god her witerlike* 3/20. *winde þe tuaile þar-a-bowte of þauter* 39/8. *Or be ensampil to vnderstand Of þam, etc., or (what is) to be understood from example of those, etc.,* 1045. *The mesure salþe of þer drink Set efter . . .* 1597.—*Of priores who takes þe name* 374 (cf. Spec. of Early Engl., ed. Morris and Skeat, part ii, p. 70, l. 26).

§ 136. "Introducing" word in the middle of the clause or sentence: *entre þat ere who are to (shall) enter* 2/31. *And al obseruance þat syne for-sakes and who afterwards, etc.,* 282. *All into þam þat es nede* all that is necessary to them 2038. *Godis uoice þat 3e here that ye may hear God's voice* 1/23. *his wille þat 3e may do* 2/6. 2/22, 24, 3/2. *in godis trouht yef þu it se if thou seest it in the trust in God* 4/8. 4/12, 6/34. *als hir maistresse þoz scho ware as though she were her mistress* 10/8. 11/27. *Il or gude wheder it be* 868. 273, 494, etc. *To say for dred, or wrik, oght wrang for fear of saying or doing anything wrong* 2432. *Whils þai wer furth how it befell how it happened whilst they were away* 2398.

§ 137. Correlative conjunctions: *Bot if þai oþer swink or swete In hay or corn unless they toil or sweat in either hay or corn* 1709. *Vnto him-self & oþer bath both to himself and others* 1334 (common).

STRUCTURE OF SENTENCES. CONGRUENCY. SHORTNESS.

REDUNDANCY.

§ 138. In P.V. there is often a certain conciseness, abruptness, or rusticity of style; see e.g. 9/26-27, 10/17-18, 14/17-18, 20/31-33, 21/4, 38/7-9, 11-12, 35, 39/29-31. Additions like the following would appear somewhat naive, if occurring in a modern text: *sua sais sain benet* 2/16, *sua az abot at be* 5/13. Similarly 8/14, 9/12, 10/261, 35/34, 1889-90, etc.

Abrupt change of person or number: 1/20-22 (*we . . . yure*), 2/20-22 (*we . . . ye . . . tu*), 8/12-14 (*ye . . . yure . . . ti . . . ye*), 10/26-27 (*tu . . . yu*), 25/9-10 (*nan . . . þair . . . hys . . . tair*), 32/28 (*þai . . . ye*),

33/32-33 (*ye . . ye . . we*), 37/12-13 (*þai . . sho*), 501-502 (*þai . . his*), 697-698 (*þai . . he*), 733-734 (*we . . his*), 928-929 (*þai . . our*), 2385-87 (*on . . scho . . þai*, rather confusing), etc. Frequent are constructions like: *an þat delitis tam* one who takes delight 25/14, *ilkon þat . . er* each one who is, all who are 17. Caxt. 120/35-36, 124/31-32, 35-36.

The nouns *schep* 1314 and *writ* 2040 are followed by the pron. *he*. In both cases (thus not in the latter alone, as Büddeker means), the idea of personality (the sinner, the prophet) prevails (*constructio ad sensum*).

§ 139. Nom. used as the "indifferent" case in which an idea is introduced, before it has fallen under the influence of any particular word: *te sistirs þat ere in labur . . , þabbes sal cumaunde þaim* 34/14. *that another that nede hath / that pite is shewid vppon hym* Caxt. 129/19. Cf. *þat es best, halde þar-to* let her hold to that which is best 7/23.

§ 140. Proleptic pronouns: *Mikyl walde he fle pride, þe prophete* 11/12. *Sho sal haue þam enbrenid, alle þingis þat fallis til þe hus* 24/34. *þat it es inoh, twane maner of potage* 27/33. *gif it þam, þe entre* 37/33. *halde it welle, all þat man cumandis hir* 38/18. 37/11, 39/12. Caxt. 132/3.

§ 141. Repetition: *þat ta þat sal ga til laburs, þat tay may haue þe morning* 15/30. *So þat . . þat* 45-47. *that . . þat* Caxt. 139/23. Cf. § 130.

§ 142. Constructions resembling the Lat. Ablativus absolutus and Participium conjunctum (in Caxton): *þe which exercisid and doon* (*que cum fuerint . . adimpleta*) 122/32. *all thynges set aside* (*relictis omnibus*) 131/16. *the whiche had* (and when that has been had) 134/19. *after the blessing yeuen* (has been given) 130/29.

§ 143. Anacoluthons (possibly not original): 830-833, Caxt. 119/10.



I. THE NORTHERN PROSE VERSION

OF

The Rule of St. Benet.

(Lansdowne MS. 378, British Museum.)

Asculda, o fili !

[leaf 1, back]

Prologue.

Son, Herkyn þe commandementis of þe mastir, & lay to
þe eere of thy herte, & gladly take And spedily fulfil
þe warnyng of þe meke fadir, þat þu mai turne a-gayne to
5 hym by þe labour of obedience, fra whame þu had gane by
þe slewth of inobedience. Tharfore my worde be now
directe to the, þat forsakis thy awne lustis & takis þe ryght
strang & doghty armur of obedience to seryf our lorde
Iesu criste, þe verrey kyng. First þat þu aske of hym
10 wid besy prayer alle gude thing þat þu begyns to do to be
perfyte endid ; þat he, þat hase vochyd safe to cownte
vs in þe nummer of hys sons, be not greuyd ony tyme be
our euyl dedis. Sa, for soth, it is to obey hym at al tyme
for hys aune gudis þat ere in vs, þat he, as a wrath fader,
15 not alanky discret vs os not hys sons, Bot also os a dredful
lord, wrathid thoro our euyl dedys, betake vs to perpetual
payne os ful wykkyd seruandis, whylk wald not folow
hym to blis.

In order to
return to
God, whom
we have
deserted
through dis-
obedience,
we must,

invoking
God's help,

serve Him in
obedience.

primum capitulum. Exurgamus ergo.

[leaf 2]

20 **I**n þis first sentence bidis us sain benet þat we be
wakande, and bidis we sal rise, þat es of ure sinne, als
it es writen, and þat yure chin be opin, and yure herte[s],
til godis brih[t]nes, Godis uoice þat 3e here and under-stande

Thus we
must rise out
of our sine,
be attentive
and ener-
getic,

3. MS. þ^e; similarly p. 12, l. 32, p. 13, ll. 9, 36, etc. 16.
MS. ^{or}.

19. *primum*; one of the downstrokes required to
make *-num* is missing.—After *capitulum*, and in several places on
the seven first pages, the sign ∴ is used instead of a plain stop.

22. MS. *yures herte*; cf. p. 2, l. 2.

23. MS. *brihnes*.—MS.
under. c. / stande. At the end of several lines on the nine first
leaves (but never afterwards) some strokes, sometimes apparently
forming real letters or words, are added simply in order to give to
the lines their full length.

S. BENET

B

it, als it sais: "Hodie si uocem eius—Yef ye þe uoice of god herd o day, yure hertis ware noht hard; it munde ma þam neis;" Als haly writ says: "Qui habet aures audiendi, audiat—þat erin hauis, herkins wat þe haly spirt sais in haly writ." wat sais he? "Cumis to me, I sal yu 5 lere þe dute of god, his wille þat 3e may do. Rennes fast do wilis ye haue liht, þat þe mirkenes o ded our-take þe noht." þe haly spirt bidis us þat we trou his reed, þat we may cum to þe lif and ~~se~~ þe dais of godis sune in ioie wid-uten ende. "yef þu wiH haue þat ioi, 10 gete þi tunge, þu speke na scape, and tine lippis fra iuel. Turne þe fra iuil & do þe gode, þat ti lif folihe þaim. wen þat 3e þus do, þan sal min ezin be on 3ow. Til 3ure praier sa[1] I here, sal 3e noht be for-ge-tin. Or þat 3e calle to me, I sal saie: I es here." My suete sistirs, 15 I saie to 'yu: es na sueter uoice þan of iesu; sua sais sain benet. God al-mihti kenne us þe rihte gate til endeles ioi. Amen.

careful in our speech,

[1 leaf 2, bk.]

Secundum capitulum. Succinctis ergo fide.

and lead a life according to the precepts of Holy Scripture

and the example of Christ.

IN þis sentence mustirs sain benet us hu we sal lede 20 ure lif, and sais þat we sal belt us wid chastiment, riht trouz þat ye haue wid gode dede, þat tu belte þine lendis sua, and þat tine fete be shod in riht gate, Als þe gospel tellis, in his tretes þat þu ga, til his rengne þat þu may cume, þare hise frendis sal euir be, þat here hauis 25 wele wroht. Yef þu wil to þat rengne cume, do þe dedis of godis sune; þu sal [be] þidir broht. we aske þe, lauerd, þur3 þe muz of þe profete, Wha in þi tabernakil sal wne. "An wha sal wne wid þe in þe muntain þat es sua briht?" Lauerd, þan we haue askid þe, þe ancewer of þe sal we here: 30 þe riht þidir at cume þai sal haue, entre þat ere wid-uten sinne; þat rihtuis es of dede and rihtuis of speche in his hert of alle þing; þat wid tunge lezis noht, bot sothfastnes in his þoht; þat euil dos til nan, ne reproues na man of þaire mis-dede. He dos aH to noht þe sinne þat wnis in 35

3. MS. *aur/res.*

4. Between *erin* and *hauis* there is a blank large enough for about five letters; it seems to have been left thus by the scribe.

7. MS. *mirken/fcs.*

13. MS. *sa.*

27. MS. *sal þidit.*

his þoht and quites him 'at te nede. Lauerd, we prai [leaf 3]
þe þat we may serue sua, in þi tabernakil þat we may wne.
Amen.

Tercium capitulum. Ergo preparanda.

5 **I**N þis sentence sais sain benet til þa þat luuis god &
dutes hym : yef þu findis ani god in þe, til god sal þe
louing be, a[n]d grace til him giue, of whame we haue al
þe gude ; als þe prophete sais : “ Non nobis domine—Lord,
of us es it noht, bot til þi name ioy es broht ” ; Als sain
10 paul sais : “ Lauerd, of me haue I noht, bot þu sende it
me.” In opir stede sais he : “ In god sal man be glad and
loue him in dede.” And heris wat ure lauerd sais in þe
gospel : “ Qui audit—Wha sam heris my word and dos it
in werke, Til þe wyis man sembils he, þat fundes his hus
15 upon þe stan fra þe water and te flod ; for þi ne failed it
noht, for it [was] wrht o-pon þe harde stane.” þus kennis ure
lauerd us his werkis, at folu his cumandementis. For þi
he giuis us respit, þat we sal mende ure sinne and sipin to
þe ioy be sent ; Als þe postil sais 3ur godes word : “ An
20 nescitis—þe sufferans may þu noht wite of god her witer-
like, þat he to þe hauis don ? ” Als ure lauerd sais : “ Of
þe sinful wiþ I noht þe dede, bot þat tay turne and liue.”
wen we aske þe, lauerd, wha in þi tabernakiþ saþ wone,
and we here þi cumandement, and dos te werkis þat fallis
25 þar-to, þan saþ we be ayris in þi ioye. lord, for þi mercy
þu gif us grace þare at be. Amen.

For what
good we do,
glory be to
God alone,

who is the
true found-
ation.

It is through
God's long-
suffering that
we have the
chance
of mending
our ways.

[leaf 3, bk.]

Capitulum IIII. Monachorum.

IN þis sentence bidis us sain benet þat we make ure
hertis redy, and ure bodis als-sua, in mekenes, yef we
30 wiþ wone wid god. þan ure force es gane us fra, we pray
ure lauerd be ure help for his mikiþ miht. Yef we þe
painis of helle wiþ fle, and cum tiþ ioy þat ay saþ be,
þanne fuþ-fille we his wille. Loke þat 3e renne suiþe, yef

Thus, once
more, let us
invoke God's
help, and be
up and doing.

1. MS. *praiþe*. 4. The Latin catch-words *Ergo preparanda*
are placed in the right margin ; they properly belong to l. 27.
7. MS. *ad*. The same slip was made in p. 6, l. 12, and p. 9, l. 29,
in which latter place, however, *ad* was immediately crossed out, and
and was added. 14. MS. *se m bils*. 16. MS. *it wrht*. 20.
MS. *nescitis*. 27. *Monachorum* properly belongs to p. 4, l. 14.

St. Benet has established a school for the service of God, strict,

yet comforting.

[† leaf 4]

3e wiȝ to þe lange liue. þare may help þe here to. þus
sais sain benet: Mi scole wil i stablis to godis seruise.
Greue þing wiȝ i noht stablis, na noht þat wrange es, bot
a stresce will I make in mendnis of 3oure sinne, And for to
yeme charite, þat þer nan iuil lares by-gynne, Bot þat haly 5
kirke 3ow lokis. Loke þu folow þi *domnum* in haly reli-
giun; þan sall þi charge be liht; þan sal þi hert liht be,
in godis trouht yef þu it se. In mikiȝ suetnes may þu
renne, wen þu can knau god and 'his cumandement. þan
sall tu cuir mare wone wid him in þat suete felazscap. 10
þat here liuis in clene scrift and in paine, þai sall haue
part wid him. Lauerd, þu grante it us sua, til þi ioȝ þat
we ga. Amen.

I.

Quantum vero genus.

This refers only to such monks (and nuns) as live in convents under a rule.

Hermits fight their battle alone.

Certain monks (living apart) follow no rule.

Others roam about the [† leaf 4, bk.] country in a disgraceful fashion.

Foure maner of Munkis es in religiun, sais sain benet. 15
þe first maner þan er þa in cuuent es gadird for to
liue in godis pais, vndir reul of dicipline, and a abbot ouir
þam. þe toþir maner þan ere ermitis and reclusis, godis
wille bi þam ane at do. þe ermitis and þe reclusis þat
liuis sua, kenning bi-hus þam haue for to fezte wid þare 20
miht a-gain þe deuil and a-gain þar sinne. þanane by-
hous þam fezte þam ane, at god es tar best help. þe
þridde er þa þat in na reul will ga, na hauis na kenning.
Als es o þaim at saie als þe gold þu may se, þat semis
gode and es noht: wen it es forht broht, þan es it als þe 25
lede. Bi-fore þe werld er þai semande, and fals-like liues,
and tines þaire mede, And leris o-gain god of þar abit.
þai er unwise; þai desaiue þam-self and opir baþe. þe
ferde maner er wel werre, þat nouper wiȝ wone, bot gange
fra stede til stede wil þai, noure wone lange. 'þair auen 30
wille wiȝ þai do. Glutunie luue þai. better es to be stille
þan for to speke of þair lif. Sain benet sais: now wil I
blinne to speke of þaim, for it ne helpis noht, & speke of

2. MS. *wilistablis*. 3. MS. *sta = blis*. 6. *domnum*? the *d* is defective, and resembles an *o*; no contraction mark is distinguishable. 8. Between *yef* and *þu* there are a couple of indistinct strokes slanting like the two first of a *w*. Possibly the scribe was about to write *we* instead of *þu*. 10. MS. *felazhap* (thus *h* for *sc*). 14. The catch-words properly belong to l. 28. 24. *þaim*, *i* above the line.—*at*, MS. *þat*.

þa þat liuis in godis ordir. þat we wid þaim may ga, god
gif it us. Amen.

II.

Abbas qui preesse.

IN þis sentence mustirs sain benet wat man az at be
5 abot. þe abot ah fo[r] to wite what his name
singnefis and whi he beris þe curun. He [ah] at mustir
gode dedis and wel rede and singe in haly kirke, Gode
a-saumpil til oþir at giue for to liue riht. þe name of þe
abot bitakins fadir of maine. For he sal be in haly kirke
10 in godis stede for to lere his munkis wisdom and charite.
He ah na þing at cumande bot þat he may haue warant at
god. Rihtuis ah he at be, and of charite, Als haly writ
sais, wis of speche, Of gode cunsaile at þe nede; sua az
abot at be. He sal lere his cuuent þe riht gate, in godis
15 troht þat þai be. Euer sal be in his þoht þat his munkis
be wel lered, þat þai dute god. þe abot sal be blamid
if þe cuuent mis-ga. þa þat ere of ille dedis, he taz at
chasti þam. þan saH he be quit at þe iugement, And saie
wid þe prophete: "Lauerd, I ne hid noht in me þe reht-
20 uisnes of þe. I bad þai sulde it gete. Summe hauid me
in despit, wen I lered þaim, And did þaire azen wille."
þanne sais saine benet of þaim þat ere unbuxum ogain god,
þat þai saH to paine ga. lauerd de-fende us þar-fra. Amen.

The superior
of a convent
should be
like a father:
teach through
words and
deeds;

be at once
just and
kind,

wise,

[t leaf 5]

and strict;

Ergo cum aliquis suscipit.

Sain benet spekis yet of þa þat saH be abotis: Gode
25 a-saumpil sal he giue, Of twine maner at lere his
discipilis in religiun in halynes at serue god: baþe in word
and dede, baþe to þe simplis and tiH þe harde of hart.
His dedis az at be suilke als he cumandis til oþir. He
30 bidis þai saH nan euil do. Yef he kennis gode tiH oþir,
and him-self dos noht sua, God refusis him; Als haly writ
sais: "Quare tu enarras &c.—Whi telles tu mi riht[is]nes
wid þi muz, and dos it noht? Dicipline þu hatid, and keste
mine wordis obac; þare for-gat tu þe. In þi broþir ehe þu
35 ses a stra, And noht a balke in þin azen." þabot az at
loue nane mare þan oþ[i]r for his heze kinredin, bot he be

act up to his
own com-
mandments;

love all alike,

[t leaf 5, bk.]

4. MS. *ar*, for *az* or *ah*. 5. MS. *fo*; cf. p. 6, l. 18. 6.
MS. *He at*. 26. MS. *lers*. 32. MS. *rihuisnes*. 36. MS.
opr; cf. p. 7, l. 26.—*be* omitted and then added above the line.

except on
good
grounds;

buxum and religiſ bot ilkain opir bropir. For nede he
may do an bi-fore an[o]þer for reuerance, yef he ne wiȝt
noht ilkain in his ordir, als he takis. Baþe yung and alde
saȝ halde reul; til a god haue we tan. Alle sal be loud
eftir an in haly religiun, bot if þai bettir do; For þai 5
az at be loud 'eun-like in charite, ilkain als tay ere.
shrive them; Scrif[t] sal he do on þaim, þare sinnis for to les.
Lauerd, þu giue us sua at do, þat we may come to þi
regne. Amen.

In doctrina sua namque.

10.

chastise each
one accord-
ing to his
disposition,

without
delay;

[1 leaf 6]

Sain benet sais þat abot az at lere his cuuent, als sain
pol bidis: Blame þat mis-do, a[n]d do þam liue riht;
chasti þaim fra iuil wne, als þe fadir dos his sune. þa þat
ere fraward and reeles, Lede þaim þe straiter. þa þat er
buxum and meke, þai saȝ haue cumfort. Yef ani faute 15
be funden in þaim, þat it be sone mendid. He saȝ
vmbe-pinke hym of þe prest of sylo, þe ire of god com to,
fo[r] he ne chastid noht hise childir, bot lete þaim in þaire
wille. þe gode sall he chasty wid word and amonesce
þaim. þat er prude and kene, þai saȝ be chastid wid 20
wand. For it is writen 'þat man saȝ chasti þaim:
'Percute filium &c.—Smite þi sune wid þi wand, and
make him meke, and deliur his saul fra paine.' Lauerd,
þu deliuer us fra paine. Amen.

Meminisse.

25

ever remem-
ber his great
responsibil-
ity,

Ay, sais sain benet, þabot az at pinke þat, wat his
name es. þe mare he hauis in pouste, þe mare
hauis he at yelde. Abot az at be wis; greuous þing es
hym bi-taht: þe sauls for to gete, And mony þing for to
wite. Wid summe sal tu faire speke, and summe gete wid 30
chastiment & haue þam under wand, and lere þaim ilkain
eftir þar maner wid resun. þan þar þe noht be calanged
of þe cuuent þat es undir þe, þat es giuin [þe] at yeme. þur;
þe dute þat þai haue þe ioy of god, may þai ler at serue

2. MS. *anþer*. 6. *at*, MS. *þai*. 7. MS. *Scrif*. 12.
MS. *ad*. 14. *straiter*? The fifth character, at the end of a line,
is blurred; possibly *strat/ter* (cf. p. 2, ll. 3, 7, footnotes). 15. MS.
buzum. 16. *þat*, MS. *þai*. 18. MS. *fo*. 33 MS. *giuin at*;
cf. p. 7, l. 2, and p. 41, l. 15.

him to will. For nan erþelike pouste az he at for-gete þe sauls þat es bitaht him at yeme. þe tresur of god er þai. Resun sal he yelde to god of þaim. Yef þu be of litil uresun, be of riht trouz, and here what haly boke sais :

- 5 "Primum querite regnum dei—First sal tu seke godis rengne and his rihtuisnes, þan saht þing multepli þe." He þat made þis salme sais: "wha sua liuis riht, þai sal haue na ned. Nichil de-esse—Na þing sal faile þaim þat wil luue god." þabot az at under-stande of þe sauls he
- 10 hauis at yeme, þat he sall yelde resun of þaim. Loke þe numbir of his cuuent: Als well az he to yeme þaim als his azen saul, yef he wil be sauf. þan he for opir sal ancewer swa, fuht riht az he at ga, And mende him in dede. þe mare he mendis his cuuent, Till mare ioy saht he be sent,
- 15 til god at take his mede. Lauerd, giue us sua at liue, þat we may yelde þe resun for us-self at þe day of dome. Amen. Qui uiuis & regnas.

seeking first the righteousness of God.

[† leaf 6, bk.]

The superior shall yield account of each soul entrusted to him.

III.

De adsc[i]endis ad consilium sororibus.—Quociens aliqua.

- 20 Sain benet mustirs in þis sentence Hu þabes sal take hir cunsale. Scho saht calle þe cuuent to-gidir and muster þaim þe nede, and loke whilke sais best resun, and prone þair wit sua. þan ilkain hauis said þair auis, þat es best, halde þar-to. Sua bidis haly writ, þat alle be
- 25 cald til cunsale, yung and alde, in hali religiun; For ofte sendis god resun til þe yunge þat a-nop[i]r ne can noht. þat aht consentis to sal nan gain-saie, bot halde it in obedience. Als te decipill es at his maister cumandement, Als sal þabes consent til þaire cunsale þat resun es.
- 30 Alle sal foliþe þe maister of þe reule, baþe yung and alde. þat nan folu þair ahen wille, ne nan bere þaim sua heze, þat tay striue ogain þair abes. Yef any sal take discipline, gruching sal sho make nane, bot halde þe cumande-

In matters of general importance, the abbess should consult her whole convent. What is most reasonable should be decided on and strictly

[† leaf 7] adhered to, meekness and obedience being required from all.

1. MS. *er þe like*. 18. MS. *adscendis*.—*Quociens aliqua* fills up the blank at the end of Chapter II, thus apparently preceding the heading of the next chapter. 20. *þis*, MS. *his*; cf. the beginnings of most chapters.—*þabes*, MS. *þabas* with an *e* over the second *a*. 26. MS. *a nopr*.

In private matters the seniors only need be consulted.

ment. þe dedis of þabbesse sal be in þe dute of god, for sho [sal] be set til resun of aH hir iugemens and of al hir dedis bi-for god, þat es rihtuis of iugement. þar es priue cunsale be at do, þe alde sal sho calle þar-to; Als haly writ bidis: "Omnia fac cum consilio—Alle þing do wid 5 cunsale, and eftir þe dede sal þe noht mis-like." Lauerd, we pray þe þat we may suilke cunsal take, þat we may do þi wille. Amen.

IV.

Que sunt in-strumenta bonorum operum.—In primis dominum.

10

Summary of a good life. Love and numerous virtues,

[† leaf 7, bk.]

like obedience and chastity,

charity,

moderation,

[† leaf 8]

IN þis sentence spekis sain benet, and mustirs til his cunent what þaire god dedis ah at be. First sal ye luue god wid al yure herte and wid al yure saul and wid al yure uertu, And ti prome als ti-self; sua ah ye at do. Man 'ah ye noht at sla; na to licherie ga; Na til 15 þifte; Na cuuatus; Ne bere fals witnes, bot onur alle men; & do til na man bot als tu walde man did to þe; And leue þin ahen wille, and foliz godis wil; and halde þe in chastite, and iuil langingis do away; luue fasting; þe pour help bi-for þe ga; þat ere nakid claþe; wisit þat er 20 seke; þe dede winde and til eryd bringe; Sahtil þat ere wraze; And uncuþe be wid þe dedis of þe werld; luue god ouir alle þing. when þu es in ire, heuin þe noht; þar-of cumis ille ending. Halde na feluni in þi harte; Ne giue na fals pes; Charite felle þu noht; Iuil for iuil 25 sal tu noht do, Ne wrang to na man; Til god uengance fallis it. Yef ani do yu wrang, ye sal take it in pacience, Als hali boke cumandis. Ye sal luue yure enemis & striue noht ogain þam, ne banne þam noht, bot blisce þam and suffir iugement. Ye ne sal noht be prude in herte; 30 Ne ete our-mikil; Ne drinc ouir-mikil; Mesurlike slepe; Ne be noht slau, Ne gruchande; In god al yure trouz, and ful of 'charite; And yef ye finde ani gode in yu, tiH god sal þe louing be, and grace til him giue. ye sal dute

2. MS. *sho be.* 5. MS. *Omnis.* 9. MS. *Quo.*—In *primis dominum*, cf. the footnote on *Quociens aliqua*, p. 7, l. 18.
16. MS. *Na cuua'rus* twice. 19. MS. *þein.* 22. MS. *þe dedis of* twice.

- domis-day And te fir of helle ; And haue god trouz til þe hope,
 lif þat lastes ay ; And ilke day þat ye þinke o-pon þe ded ;
 And haue bi-fore yu þat god in alle stedis may se ; wicke
 þohtis do oway þat to yu cume, and bide þaim ga forz, and
 5 quite yu wid scrift ; And gete yure muþes fra unait
 wordis ; haly lescun bliþelike here ; And clene uresun for
 to lere ; wid teris and wid sizing knau yure sinne, sua
 sal ye amende yu o-gain god ; leue þe wille of yure fles,
 sua sal ye yure sinnes les. þat yure abes cumandis yu, are re-
 10 sal ye do, and be not þar-o-gain, Als ure lauerd bad his peatedly
 deciþlis ; his cumandement do noht oway ; luues chastite
 and kaste pride oway ; loke ye do sua. þe alde men sal ye
 onur, þe yunge luue in god ; And pray for yure enmis ;
 and for-giue þaim þaire fautes þat mis-do ogain yu. yef
 15 ye be wrad þan þe sune rises, make pes are it ga to
 rest. þat ye ne falle in na mis-hope, bot in godis trouz to
 liue. þis is þentendement of haly kirke for to wirke
 godis wille ; þan sal it come be-for us at þe day of [t leaf 8, bk.]
 dome ; he giuis us ure mede. God giue us þat ilke mede
 20 þat he hizte til hise freendis, þat nan eye may se, ne erin
 here, ne herte forz telle, what god hauis graid til þa þat
 luues him. [L]uues haly kirke and yure cloister ; þanne
 may ye do godis wille. [L]auerd, giue us sua þir cumande-
 mens at do, þat we may cum to þi ioi ! Amen.

V.

- 25 **I**N þis sentence spekis sain benet of obedience, what
 it is at saie. [þ]at es te firste mekenes : wid-uten
 duelling til þat man bidis yu do. [M]eke bi-houis yu
 be for þe luue of god, for he mekid him for yu. [M]eke
 yu to godis seruise in hali kirke and do yure miht þar-to,
 30 þat ye may fle þe fir of helle and cum til heuin-rike ; þare
 es faire at be. [þ]at yure abes cumandes yu at do, þat ye
 do it suiftlike ; als god cumandis : “ Ob auditu &c.—
 [þ]urz þe wordis ye here o me, þan ah ye at be meke ” ;
 als yure maistresse leris yu, als it sais : “ Qui uos audit—

Obedience
should be
prompt,

15. MS. *sunerises*. 22 ff. On this page several rubrics were never entered in the blanks left for them. On the preceding pages the usual red strokes in the black letters are entirely wanting.
 26. MS. *este*.

regardless of
individual
[† leaf 9]
convenience
or inclin-
ations,

and cheerful.

[† leaf 9, bk.]

wha sam heris yu, þan heris me." for þi sal ye under-
stande þaim: þat of mekenes wil lere, þai sal here þe
cumandemens, and do als man bidis þam. ye sal leue
ʔyure ahen propir wiþ, and do oþir mens. þoz ye be in
labur, and yure maistires cumande yu at do a-nopir þing, 5
ye sal laie it dune, & do þat scho bidis; þan er ye buxum
under reule. ilkain sal take discipline at oþir, als hir
mastiresse þoz scho ware, in þe dute of god. ye sal wne
yu til strate gate, for þe luue of god; Als ure lauerd sais:
"Angustia &c.—Straite gatis toke I me for to giue yu a- 10
saumpil at liue." ye ~~no~~ sal noht liue in yure ahen wille,
bot giue yu til mekenes. ye sal do oþer mens wille, yef
ye wil cūm to god. þa þat wil liue in euuent, þai sal
haue maistiresse ouir þam for to yeme þaim, þat tay foliz
þe wordis of god, als he sais: "Non veni &c.—I ne 15
come not in-til erþe for to do mi wille, bot my fadirs þat
me sent." þat es godis wille, þat ye foliz yure ordir, and
luue til yure prome, and do wiþ-uten gruching þat yu es
cumandid. þe mekenes þurz god ye can, als he sais
him-self: "Qui nos audit—þat heris in yu, þai here 20
me." For þi bi-houis þe decipils do þe mekenes, als þai
haue tane to; þat es godis wille. þoz þu gruche, þe
cumandement sal be haldin. And yef þu gruches & dos
þat ilke þing, god es noht paid þar-of; ʔfor he ses ty
herte, & for ty hauis þou no mede of þat þing þat tu dos 25
gruchande; for þi sal tu quite þe wid scrift; ye, it *bi-cimis
yu. lauerd gif us sua meke at be, þat we may halde ure
ordir, and syne cume til þe ioi þat lastes ay. Amen.

VI.

Silence saves
from many
a sin.

The disciple
should listen.

Sain benet spekis in þis sentence of silence, how ʔe
sal it halde. he bidis þat ʔe do als þe prophete 30
sais: "kepe ʔour tunge, it sp[e]ke no scape, & ʔour lippis
fra iuil, & kepe ʔow fro dedly synne." for þi sal ʔe seldin
speke, for ʔe sal speke nan unat, ne vse yow noht þar-to.
& in oþir stede es writen: "Mors & uita &c.—In þe
pointe of þe tunge es lif & ded." loke wheþer ʔe wil take 35
to. þe maistires aw at speke for to lere hyr dicipils
wisdom. þe decipils sal here þar lesson & understand it.

VII.

yet

- O**f mekenes spekis sain benet in pis sentence, & sais *Meekness,*
 with hali scripture: "Omnis qui se exaltat &c.—
 þa þat heyas þam, þai sal be mekid; & þai þat mekes
 5 þam sal be heyed." vre lord saide þat it es pride in þaim
 þat hyes þaim. Til mekenes he bides yu se, & say als þe
 prophete saide, when he spac til ure lauerd with muþe:
 "Domine, non est &c.—lauerd, my hart es not heyid in
 me, ne min eyen. Mikil o me ne held I noht to praise
 10 me-self. yef I leuid at se to mekenes & heyid me, My
 lauerd munde do 'to my saul als þe barne þat is done
 fra his modir milke ouir-arlike." Mikyl walde he fle
 pride, þe prophete, als hali writ sais. Yef ye wyl be
 hezid, lokes þat ye be meke, And make yure stize to he
 15 heuin wid yure gode dedis, þat iacob saz slapande: he saz
 gode wid his angels cume dune and vp in þe stede þare he
 lay. yef ye wil se to mekenes, þare sal ye be hezed,
 and gang vp wid þat stize. þat bitakins, þan þai com
 dune, ye sal be lazed, yef ye be prude; and tan þai yede
 20 vp, þat ye sal be hezed, yef ye to mekenes can se. þe
 stize betakins vre lif here. þe stize hauis tua tres, bitakins
 þe body and te saul, ayþar at helpe opir. þe stelis by-
 tuixe bitakins oure gude dedis, þat sal bere vs vp to god.
 þe tres betakins mekenes to goddis seruise and vnder
 25 discipline. Lauerd, we prai þe for þi misericorde þat we
 mai sua yeme þis reul o mekenes, In þe felazscap of þin
 angels þat we may be. amen. Qui uiuis & régnas deus
 per omnia secula.
- S**ain Benet sais þat te dedis of mekenes ere ful suete;
 30 sua kennis he us; And sais þat ye sal haue firste
 þe dute of god, þat ye liue sua, þat ye be noght for-getil
 and fle evil dedis, And tat ye recorde wel þe cumantemens
 of god. Loke þat ye fle sinne, 'yef ye wile cume to þe
 ioy of heuin fra þe pines of helle; þat yure wyl be cuir at
 35 gete yu fra scape; þat ye gete yu fra iuil þolites, yure
 tungen fra iuil speche, yure eyen, yure hend, yure fete fra
 vnait gate, fra iuil wylle; And scere o-way al þe langing
 of yure fleis. God ses al yure þoghit and al yure dedis.

[† leaf 10]

like Jacob's
ladder,leads to
heaven.Its stalks
are our body
and soul;
its rungs, our
good deeds.*Meekness*
implies:
1. the fear of
God,

[† lf. 10, bk.]

3. *scripture*, i above the line.

31. The first þat, MS. þat.

þe angel þat here yemis yu dos hym at wit aH yure dedis; sua sais te prophete. Alle yure þohtes may he se; And whyder þai wyl lede yu, resun sal ye yelde of þam. for þi ah ye at gete yu fra iuil þohtes, þat ye may cume to þe ioy of heuin. god gyf it us! amen. 5

and the giving up of one's own wishes

Of propir wyl spekis sain benet; and ye saH do it als god bidis in haly writ and sais: "Et a voluntatibus—Turne yu fra yure wille and gete yu fra iuil; þan may ye liue in pais." Of yure ahen wylle sall ye blinne, al þat wil do yu sinne; Als it is wrytyn: "Sunt 10 vie que—þe rihte gate, it es til þe lyf þat lastes ay." þa gates sal ye fle þat wicke men gas to heH by. for þi ar þai rotyn þat folyzed wicke wylle; hauid tay na bettir mede. sua sal yure antente be, þat god may se al yure wylle; Als te prophete sais. He sais: "aH his langing 15 es by-fore god." for þi 'es gude þat ye doe o-way yure wicke dedis & þohtes; þe dede is set to chasti þaim. for witte ye wele þat god may se baþe iuil and gude; es noghit hyd be-fore hym. God lokis ut of heuin in-tyl erþe tyH hise at visit þaim, and lokes yef man askys hym 20 ohte. For þi lokys þat ye do wel, þat yure angel may do yure nedis to god of al þat ye haue nede. And getes yu wel, yure fautes be noghit musterd by-fore god. Lauerd, þu do vs sua at liue, þat we may deliuir vs of al vre fautes, And siþin to ioy cume. Amen. 25

2. and desires;

Þe toþir maner o mekenes is, sais sain benet, For to hate yure ahen propir wyl, And fulfil noghit yure langing, bot do godis wylle, and his desire fulfille; Als him-selfe sais: "Non veni &c.—I ne cume noghit for to do my wille, bot my fadirs þat me sent." And in odyr stede 30 sais he: "Voluntas habet &c.—Wille he hauide paine at do, at haue þe curune þat lastes ay, als it was hys wille." Lauerd, we pray þe þat we may sua halde þis mekenes, þat we may do þi wille. amen.

3. obedience to the superior;

Of þe þridde maner o mekenes spekys sain benet to þa 35 in his reul wyl be, And bidis þat ye sal be meke vnder yure abbes and do godis seruise; Als ta-postil saide of godis sune, þat he was meke riht tyl þe ded. God giue vs þat we may sua be. amen.

[f. 11, bk.]

3. *yu*, MS. *ye* (or *þe*).

Of þe ferþe maner o mekenes spekys sain benet, hu ye
 sal meke yu of þingis þat yu þinc es igainis yu, þat
 fallis to yure ordir. yef man dos yu ani wrang, ye sal take
 it in pacience, and noht fle þar-fore, ne leue yure gode
 5 dede; Als haly boke sais: "Qui perseuerauerit &c.—Wha
 sua wel wirkis til endyng, þai sal be sauf of alle þing";
 Als þe prophete sais: "Confortetur &c.—ye sal haue cum-
 fort in yure hertis of god." For þi sal ye be of pacience,
 for þe luue of god, of þing þat es o-ganis yure fleis; Als te
 10 prophete sais to god: "Lauerd, we ere ilke day, for þe
 luue of þe, in þe dute of dede als te shep þat ere driuin to
 ded, for we folih þe; bliþelike we suffir it, for we sal haue
 mede of þe"; Als haly writ sais: "Probasti nos &c.—
 Lauerd, þu prouis vs here als te siluir þat es brind; þu did
 15 vs in þe lay and noy opon vre bak." for we sulde lere
 vnder maistires hu we sulde liue; Als te letter sais:
 "Inposuisti &c.—Ouir vs hauis þu don men," þi wyll at
 fulfille. þa þat ere vnbuxum, þai sal be done to paine. Of
 þaim spekis sain paul, and sais þat tay ere fals. þai caste
 20 þair mantil and rennis a-mise. þat bytakins, þai sal liue
 here bot 'a while. Alle be bliscd þat weris taim. God
 giue vs sua meke at be, and sua his wille at do, þat we his
 ioy cum to. amen.

4. patience
and persever-
ancefor the love
of God;

[† leaf 12]

Of þe fiste maner o mekenes spekis sain benet for to
 25 lere hys sistirs hu þai salle scriue þaim to þair abbes,
 baþe nunne and sistir. Loke þat ye be buxum and scriue
 yu of alle þe sinnis þat ye haue don; Als haly writ bidis
 yu: "Reuela domino &c.—Mustir til god al þi gate, & he
 sal make it in pes." And in odir stede sais he: "Confi-
 30 temini &c.—Knaus to god al yure sinne, for he es of mercy
 and gude at al nede." yet sais þe prophete: "Delictum
 meum &c.—Lauerd, I mustird þe myne dedis, I ne hid
 tam noht and alle my herte." þan ye do þus, þan sale yure
 sinnes be for-gyvin. Lauerd giue vs grace sua for to muster
 35 vre dedis, þat we may til his ioy cum. amen.

5. unreserved
shrif;

Sain Benet spekis of þe sexte de-grece of mekenes Til
 his sistirs, and sais þat ilkain sal halde þaim-selfe
 lest of alle odir. And al þingis þat man bidis yu do, þat
 ye do it mekely, þat resunnabil es. þu sal pinke in þi herte
 40 þat tu es vndinge to gode dede; Als þe prophete saide:

6. self-depre-
ciation and
readiness to
do menial
work,

[1 lf. 12, bk.] "Ad nichilum &c.—Til na þing es I made 'bot for to doe godis wyll. ic is like tyl a mere þat beris þat man lais on hir bak." In what dede sam ye be, loke þat yure þoht and zure herte [be] to god almihten. Lauerd, we prairie þe, what sam we do, þat we to þe be broht. amen. 5

7. thinking one-self the lowest of the low;

Sain benet spekis yet til his sistirs of þe seuind degrece o mekenes, and bidis þat ye sal meke yu ilka in-til opir, baþe mare & lesse, And saie als te prophete saide: "Ego sum &c. Ic es wrmis and na man, And ut-castyng o men. First was ic hezed, and sipin 10 lazed þur scrifte, and ouir-cumin." sua sal ye do, & tanne mai ye sai with þe prophete: "Bonum michi &c.—Lauerd, god it es to me þat þu mekyd me to lere þine cumandemens." God giue vs sua his cumandemens at lere, þat we may cume til his mekenes. Amen. 15

8. compli-
ance with the
precepts of
rule and
superior;

Of þe ahtend maner o mekenes spekis sain benet til his cuuent, and bidis þat ye sal do als te reul sais, And als it cumandis, And meke vnder þare maistres in alle þaire dedis. Lauerd, ye giue vs at halde þis mekenes til þending. amen. 20

[1 leaf 13]
9. refraining
from much
talk

Sain benet spekis til his cuuent of þe nihend degrece o mekenes, And biddis 'þat ye ne sal noght vse yu tyl mekil speche. for hali writ spekis þare-of, and sais þat naman may mikil speke, bot yef þare be sinne i-mang, Na naman wil prayse þaim þat es of mikil speche; 25 Ofte speke þai wrang. Lauerd, þu giue vs sua vre silence to yeme, þat we may serue þe to-queme, in yuþe and in elde. amen.

10. and
laughter;

Of þe tende maner o mekenes spekis sain benet til his cuuent, And bidis þat ye ne sal noght be 30 ouir-lazand; and þinkes what þe prophete sais: "Stultus in risu &c.—þe fool turnes hys þoght in-til lazter, and helpis noht." Lauerd, we pray þe þis resun be halden with vs, and send vs þi wit. AMEN.

11. gentle-
ness, con-
ciseness,
and prudence
in speech;

Sain benet spekis yet til his cuuent Of þe ellofte maner 35 of mekenes, And biddis þat ye sal mekely speke when ye speke, & wid-vten lazter, and o fa wordis & stabil, and speke wiselike. þan þu sal speke to þi felahe,

2. *ic*, MS. *it*; similarly 9 and 10. 4. MS. *herte to*; cf. p. 38, l. 7. 9. *wrmis*, see Glossary.—MS. *naman*.

erie noght o-pon hir, bot ~~he~~ aske þin erand, als haly boke sais: "Sapiens verba &c.—þe wyse man musters hym wid fa wordis & welle sitande." Lauerd, we pray þe Of þis maner þat we may be. Amen.

- 5 **S**aint benet spekis in þis sentence Of þe telfete maner [leaf 13, bk.]
 o mekenes, And bidis þat ye sal meke yure herte
 til alle men, baþe to mare & les. In what labur sam ye
 be, þoz ye be in þe kirke, Oupir in þe garde, Oupir in gate,
 Oupir in felde, oupir what labur sam ye do, þat ye haue yure
 10 heuidis enclind to þerþe, And þeneke on yure synnys for to
 mende þaim, And tat ye be als rad als ye saz þe iugment
 of god, And þinke what þe puplicane saide, when he laide
 hym by-hinde þe dore, Als te gospel telles: "Domine,
 non sum dignus &c.—Lauerd, I ne is noght digne at lifte
 15 mine ezin til heuin for mine sinnes." loke what þe pro-
 phete sais til oure lauerd in haly writ: "Incuruatus sum
 &c.—Ic is lazed and mekid til alle þat mine ezin se."
 When ye haue fulfild þis al, þire mekenes, þan sal ye cume
 til perfite charite, til þe ioy þat god hauis graid til mannis
 20 sunis. Lauerd, graunt it vs, þat we may sua þir mekenes
 halde, þat we to þi ioy may cume. amen. Qui uiuis &c.

12. lowliness
in carriage.

VIII.

- I**N þe tyme of wintir, þat es fra þe Kalandis of
 nouembir til þe paskys, als it is forlokyd wyd
 resun, þanne sal ye ryse at þe aztend time 'of þe nyght,
 25 þat it be litil ouir mid-nyght; þan es tyme at rise, als it is
 set, til godis seruise; And siþin, þe space eftir matins, til
 sauters and til haly lescuns at here. þat es hele of þa þat
 ere in sekenes, þat es at say in sinne. And fra þe paskis til
 þe Kalandis of nouembir sal þe tyme be sua set, þat tare
 30 be lytil entirual, þat ta þat sal ga til laburs, þat tay may
 haue þe morning in þe begining of þe lyth to þair labur.

At the noc-
turnal divine
offices, dur-
ing hours
[+ leaf 14]
varying
according to
the season,

IX.

IN þe tyme of wintir, þan sal þe first vers be at
 matins: "Deus, in adiutorium"; And in þe toþer
 tyme pris þis vers: "Domine, labia mea aperies"; at þe

certain
rituals should
be gone
through,

10. MS. *heuid is enclin do.*—þe/þe, originally þencke? 28.
 The first *in* is above the line.—MS. þ/pat.

different in
winter

bridde tyme aiont wid þe "*gloria patri*"; and siþin efter þe nihend-ferþe salme wid þe antefen ouþir wid-vten; and syþin efter þe ymne; And tare-efftyr sexe salmis wid þe antefens. Wen þai ere said and te verset, þabbasse saie þe benecun; þan sal alle site, And nym þre lescuns, red o-pon 5 þe lettrun, & by-tuixe þe lescuns þre respuns; and eftir þe þridde respun þe vers wid þe "*gloria patri*," standande alle for þe onur of the haly trinite. þe boke of þe halizes sal be red, baþe of þe newe lay & of þalde testament, and te expositiouns of þaim Of oure fore-fadirs þat ware in 10 stabil trouz. Eftir þe þre lescuns wid þe respuns, Oþir sexe salmis sunge wid *alleluia*. And eftir salbe redde þe lescun of þa-postils wid gude deuocion, and te vers, and siþin þe letanie "*Kyrieleyson*." And sua 'finise matins.

15

X.

and summer,

FRa þe paskis til þe *kalandis* of nouembir sal be halden a quantite of þe salmis, als is said bi-fore; for þe nihtis er scorte als mikil, þat te þre lescunis be noght red, bot an for þa þre of þalde testament, wid a scort respun; Bot al þe toþir finist, als it sais by-fore, þat na 20 nyht be lesse saide þan tuelue salmis, vt-takyn þe þridde and te nihende-ferþe salme.

XI.

on Sundays

IN þe sunendais es for to ryse arliker, And halde yure mesur o waking; þat es þat ye syng þe sexe salmes and te vers, als is ordainde by-fore, sitande alle wid 25 ordir, and foure lescuns red wid respuns, als es ordainde, and eftir þe "*gloria patri*"; þan sal alle stande for þe reuerence; And efter oþir sexe salmis wid þe antefens, als by-fore, wid þe werset; And efter oþir foure lescuns wid þe respuns, wid þat ilke ordir by-fore; And tare-efftyr þre 30 cantikils of þe prophetis, als te abes stablis, and songen wid "*alleluia*"; siþin þe verset, and te abes te benicun; And siþin foure lescuns red of þe new lay wid þat ilke ordir by-fore. Efter þe terþe *Respun*, þabbes sal by-gynne þis ymne: "*Te deum laudamus*." When it is finist, þanne 35 sal þabbes by-ginne a lescun of þe 'gospel wid honur and

[1 leaf 15]

24. *ye syng twice.*

wyd þe dute of god ; þan sal alle stande. when it is red,
 þe opir sal say amen ; And tabbesse by-ginne : “ Te decet
 laus ” ; And giue þe benicun, and biginne matins. þis
 ordir sal be haldin euin-like opon þe sundais als wel in
 5 sumir als in winter, bot if it sua be, þat ye rise ouir-late ; (special direc-
 þan may ye make lesse lescun ; bot loke þat it be-time yu tions being
 noht. Loke þat it be endid wid al þat fallis þar-to. And given for the
 yef it fallis yu ani time, On waim þe for-getilnes es on-long case of acci-
 sal man take amendis for þat faute in þe kirke. dental late
 rising),

XII.

10 **A**t matins on þe feste-dais, First sal ye saie sexe on feast days,
 salmis wid-vten antefens, And sipin þe fyftyd
 salme wid “ alleluia.” wen þai ar said, þe hundred seuin-
 tende and þe sextid þe secunde, sipin þe benichune, and
 a leschun red of þa apocalips wid gude deuocion, & te
 15 respun, and te ymne ambrosine, and te uerset, and te
 antefen of þe gospel, & te letanie, and sent forz.

XIV.

IN þe haly dais al sal be als we haue bi-fore saide id and on saints'
 on þe sundais, Bot þat te salmis and te antefens days,
 and te lescuns be saide als *fallis to þe day. Bot te vse [† lf. 15, bk.]
 20 bi-fore be haldin.

XV.

Fra þe paskis til þe witsundai salle “ alleluia ” be employing
 saide wid-vten entirual als wel at te salmis als at the ‘ Halle-
 te respuns. And fra þe witsunday til þe lentyn sal it ilke luiah ’ more
 niht be saide wid þe sexe last salmis of te nocturne. Ilke or less fre-
 25 sunday wid-uten lentin sal þe cantikils be said wid “ alle- quently.
 luia,” Matins, Prime, Vndrin, Midday, Noon ; Al be saide
 wid “ alleluia ” ; Bot te respuns noht Bot fra þe paskis til
 þe witsunday.

XVI.

30 **A**ls te prophete sais : “ Sepcies in die laudem dixi For the day
 tibi—Seuin sipe o-po day saie I louing to þe.” services
 Whilke haly seuin syþe er þa þat sal be ful-fild wid vs o
 þis maner, yef we folih þe vris of god : Of Matins, Of
 prime, of Vndrin, Of Midday, Of noon, Of euensang, Of

16. *forz* ; z has a peculiar shape, reminding of the sign for *and*.

cumplin. Of þes tîmes sais he: "seuin syþe o-po day saie I louing to þe." Til þa þat rysis o night and wakis Sais vre lauerd: "My frende, o niht ras I for yu and wakid." For þi sal ye giue louing til hym, in þe iugment of hys riht^{visnes}, at matins, at prime, at vndern, At midday, 5 at noon, at euensang, at cumplin; And o nith ryse for to loue hym.

[1 leaf 16]

XVII.

there are
similar direc-
tions:
2. prime,

3. undern,
4. mid-day,
5. noon,

6. evensong,

[1 lf. 16, bk.]
7. compline.

Now haue we deuisid þe ordir of þe salmis on þe niht, at matins. Loke we now tyl þe vris þat folihis. At prime þre salmis ilkain by þam ane. þe ymne 10 of þis ilke vre sal be saide efter þis verse: "Deus in adiutorium meum," Are ye beginne te salme. when þe þre salmis ere saide, a lescun sal be red, and sipin þe vers, And "Kyryeleison," and finist þe hure. Vndern, Midday, Noon wid þat ilke ordir be sunge, þat is, wid vers, wid 15 ymnis þat fallis to þaim, þre salmis, and lescuns, and vers, and "Kyryeleison"; And sua finise þe vres. þe salmis sal be sung wid antefens, yef þe cuuent be mikil; And yef þai be fa, saie it plane forde. Bot euensang sal be saide wid foure salmes And te Antefens, And efter þe salmis A 20 lescun, & sipin þe respun, and sipin þe ymne and te verset, þe cantikyl of þe gospel, and te letanie, And syþin þe "Pater noster." O þis maner sal þe vris be sent forde. Cumplin ¹sal be saide wid þre salmis wid-vten antefens, & sipin þe ymne þat fallis þar-to, A lescun, and te verset, 25 & sipin "Kyryeleison," and te benicun, and sent forde þe vris til god.

XVIII.

The 'Pater
noster'
should be
said aloud,
to stop out-
siders'
slander,

and to im-
press more
forcibly

Sain Benet cumandis þat tis þing be haldin, þat yure "Pater noster" be saide hezelike at matins and at euinsang, for þe sclandir þat hauis ben of religiun þat 30 cupe not *noht paire "pater noster." Ilkain ah at quite þam of þis vice. Alle ah at cune þair "Pater noster" þat in religiun wil be als god cumandis. for ye sal vmbepinke yu what resun fallis to þis vers, when ye it saie: "Et dimitte nobis debita nostra, sicut & nos dimittimus 35

6. *And*, MS. *At*. 31. *not noht*, evidently wrong, possibly for *not all*. 31, 32. *ah at*, MS. *ahat to*; cf. p. 22, l. 11 and footnote.

debitoribus nostris." þan prai we þus "Lauerd, þu for-
giue vs ure sinnis, als we for-giue þaim þaire fautes þat
hauis mis-don a-gain vs." When ye here þis vers at
matins, ye sal for-giue alle men þaire trespas for þe loue
5 o gode. And als-sua at euinsang sal 3e for-giue. for þi
wil sain benet þat it be saide hezlike, for alle wrezis sal
be for-giuin. Lauerd giue vs sua at liue, & sua at for-
giue, þat we may ga þe riht gate til heuin. Amen.

the duty of
forgiving-
ness.

XIX.

- 10 **I**N þis sentence tellis sain benet hu ye sal do yure office,
when ye cume in-to þe kyrke. Ye sal true þat god
may se in alle stedis haþe vyl & gude. Ye az at say yure
seruise als ye stode by-fore god, wyd als gude deuocyon,
And think wat te prophete saide: "Seruite domino &c.
—Ye sal serue god wyd ahe, & here hym wyd dowte."
15 And in opir stede sais he: "Psallite—ye sal singe god
wyslike"; Als haly write sais: "In conspectu &c.—Lauerd,
I sing to þe in þe siht of þin angels to loue þe." loke
ye do yure seruise als ye stode by-fore god almihti. And
lokis, when ye sing, þat yure herte acorde wid yure voice;
20 þan sing ye riht. Lauerd, þu giue vs sua vre seruise at
do, to þe felazscap of angels þat we may cum.

[† leaf 17]
In all diuine
service the
presence of
God should
be remem-
bered.

The heart
should accord
with the
voice.

XX.

- S**ain benet spekis in þis sentence til hys euuent, and
kennys þam how þai sal make þair prayer to god &
wid what reuerence. When ye wyl aske any thing at a
25 ryche man in ertht, ye aske ful mekelike yure erande.
wyd mekil mare deuociun alhte ye þanne at pray to god,
of whaim þat al þe gude cumis. yure antente sal be þat ye
ne sal noght be herde for yure many wordis; bot scort
vrisun, and wyd deuocion, and wyd terys of herte; for þi
30 sal yure vrisun be breue & clene, Bot yef it sua bi-tide,
þat any falle in mis-trouz; þan sal scho pray gerne to god.
Bot te euuent vrisun sal be breue, þat ere in stedfast trouz.
Lauerd, we prai þe þat we may suilke vrisun make, þat it
be to þi wil. AmeN.

Prayers
should be
reverent,
short, and
pure.

[† lf. 17, bk.]

XXI.

In large convents certain functionaries should be appointed, able, trustworthy, pure in life, loyal.

Whoever grows proud is to be replaced after the third refusal to amend.

(Cf. p. 44, ll. 6 ff.)

[† leaf 18]

IN pis sentence spekys sain *Benet* of þa þat sal be in officis, and bidis, yef þe cuuent be mikil, þat tay sal be chossin þat sal þe officis yeme, And by-kenne it taim þat best can serue god & te cuuent; als tabbesse cumandis taim sal þai do. þabbes ah at set nan þar-to 5 bot þat scho is sikir offe, þoz þai be noht þe ordenest, bot þat tay be of clene lif and leel. Yef any waxe prude in hir office, man sal byd hyr amend hyr Ane tyme, and a-nopir tyme, And þe pirdde tyme. Yef þai wil noht amende sua, man sal do þam ut of þair bayly, And do a- 10 nopir in hir stede, þat man ses es dingne. Sain benet cumandis, yef priuressse be pruddle, þat man sal do sua wid hir. Lauerd, þu giue vs sua vre office at do and resun at yelde, þat we may cume til ioi þat lastes ay. Amen.

15

XXII.

Dormitory regulations.

All shall sleep clad and belted.

Novices shall lie between old folk.

Sain *Benet* spekys here, and kennis yu hu ye sal slape ilkain in bedde by þam ane, al wid ordir, als tabbesse lokys taym. Yef yt sua may be, alle sal lie in a hus, þat ilkain wite of opir. Yef þe hus be ouyr-litel, summe sal lie in a-nopir huse, ten oupir twenty. Bot te 20 eldest be wyd þam for to yeme þaim. & þat ye haue liht al þe nyht brinnande. Ye sal lie clad and beltyd. Knyvys sal ye haue nane by yure bed, noupir gret ne smal. When þe bel ringis, þat ye be redy, and ilkain help opir, and ga in-to þe kyrke til godys seruise. þe 25 nouice beddis sal be þat nane paire may nehe opir; By-tuix þalde þai sal lie. Man sal wakin þaim faire til godis seruise. Lauerd giue vs sua for to lie and sua for to rise, þat we may haue þe ioi þat lastes ay. Amen.

XXIII.

Punishment gradation:

[† lf. 18, bk.]

1. privy admonition,

IN pis sentence leris sain *Benet* hys cuuent hu paire 30 fautes sal be amendid. Yef any be of grete herte and wyl noht be buxum, oupir prud, oupir ani greuching make aigain haly religiun, oupir þe cumandement thauis in despit, þa þat ere of suilke dedis, Priuelike man sal amoneste þam, þat tay amende þaim. yef þay wyl noht 35

amende sua, þai sal be broht by-fore þe cuuent and tare
 amende hir faute. Yef sho wyl not yet amende, sho sal
 be cursyd. yef sho be a fole & ful of iuil, and mas na
 force of þe cursing, sho sal be berid ful wel, and do hir
 5 a-mende it sua. Lauerde schilde vs fra þat cursing; and
 yef ani þar-inne be, god for his grace bringe þam vte.
 AmeN.

2. open ad-
 monition and
 atonement,

3. excom-
 munication,
 4. beating.

XXIV.

IN þis sentence mustirs sain Benet Hu man sal do
 wid þaim þat es in sentence, & bidis þat man sal
 10 do þaim efter þaire faute es. Yef þe faute be litil, þai sal
 make þe cuuent at wite and a-ioingne hir þar-estir. Wyls
 sho is in sentence, sho ne sal noht be in cuuent, til it be
 amendid, In kirke ne salme beginne ne antefin, lescun
 nan rede. sho sal [ete] when alle hauis etin. Yef þai ete
 15 at midday, sho salle ete at noon; yef þai ete at noon, sho
 sal ete at euin, als te ordir sais, til sho haue amendid hir
 faute. Lauerd giue vs sua vre scifte at do, þat we may
 hys rengne cum to.

The punish-
 ment should
 be measured
 by the fault:
 be lighter,

as partial
 seclusion,

XXV.

Sain Benet spekys in þis sentence til þa þat ere fallen
 20 in greuer faute, 'Hu þai sal amende. þai ne
 sal noht cum in þe kirke, na in fraitur, Bot yef þabbesse
 cumande hir. Nan sal comun wid hir, Bot an þat es set
 til hir. Wid greting sal sho do, and wyd reuþe of herte,
 þe penance þat es laid on hir; sua salle hir fautes be
 25 mendid. for sain paul sais þat þai þat dos wicke dedis, þat
 tay giue þam-selfe til þe deuil. for þi ah þai at be chastid,
 þat te saule ga noht til helle. And ta þat ere in cursing,
 þai ah at dreze þaire penance wid reuþe of herte and be
 sari of þair dede, þat te deuil haue na pouste ouir þaim.
 30 sho sal ete al-ane suilke als tabes cumandis hir; nan sal
 blisse hir mete. Lauerd for his grace, he silde vs fra
 suilke paine. Amen.

or heavier,

[† leaf 19]

as excommu-
 nication.

XXVI.

Sain benet sais in þis sentence: yef any sistir ouþir
 broþir of þordir be sua hardi at comun wid hir,
 35 wid-vten cumandement of þabbes, wid speche, ouþir ani

Unauthorized
 communion
 with one
 excommuni-
 cated brings

the same
punishment.

erand sendis til hir, suil[ke] sentence sal sho haue. Lauerd
for his grace, he gete vs fra þat sen[ten]ce and fra alle opir.

XXVII.

The abbess
should be
[† lf. 19, bk.]
lovingly con-
cerned about
the one sick
in sin,

IN al maner, sais sain benet, sal þabbesse ta yeme of
þa þat mis-dose; for þe hale hauis 'na mister o
miri, Bot te seke hauis mister. For þi sal sho do als te 5
wyse miri dos, þat wyl hele þe seke. Priuelike sal sho
sende an ordane nunne til hir þat es in sentence at com-
forth hir, and for to turne hir wylle til amendement and
til mekenes, and for to moneste hir þat sho haue reuþe in
herte of hir misdedis and riht trouz; Als sain paul þa-10
postil sais: "Mikil charite mustirs he." al ah at prai for
hym. On alle maner sal þabbes entirmete hir Al maner
of sentence at muster til hir sep, þat nan be tint. for wyte
sho wel sho hauis vnder-tan þe saules at gede, And noht
at striue o-gain þaim. Bot sho sal haue dute of þat vre 15
lauerd saide wyd þe prophete til þe hirdis of haly kirke:
"Quod crassum videbatis &c.—þat fat ere, sal ye ta; þat
ere febyl let ga." þis is at vnder-stande, þat so ne sal
noht entirmete hir sua mikil of þa þat ere strang and hale
als of þa þat ere febyl and seke. O þis maner sal þabbesse 20
folize þe saumpyl of Iesu, þe gude herde, þat lefte in þe
munte ane wane of a hundrez sep, and yede at seke þis
ane þat was want. When he hauid funden it, sa fain he
was; he toke it on his haly schuldiris and broht it til
þopir. þis is at vnderstande þat he lefte in heuin þe 25
felascap of angels and com in-til erþe at laite þe man þat
was tint; sua mekyl pyte hauid he of hym, þat he þurz his
haly grace by-com man & bar manes kinde til þe felazscap
of angels til paradis, where-in Adam fel for hys synne.
Lauerd, for þi merci giue vs grace sua at wirke, þat we til 30
þat felazscap may cume.

and act like
a good shep-
herd,

like Jesus, to
the straying
sheep.

[† leaf 20]

XXVIII.

If the said
modes of
correction,

Sain benet sais: yef any be tane ofte in faute, and
sho be cursid, and wyl noht yet amende, wyd
smerte beting sal sho be chastyd. Yef sho wyl noht o

1. MS. *suil*, for *suilke*, or *suilk*, or possibly *suik*; cf. p. 31,
l. 32. 2. MS. *sence*. 11. MS. *ahat*.

- þis maner a-mende, bot wid pride defende hir dede, þan
 sal þabbes do als te sleze miri: wen sho hauis laid hir
 plaisters and hir vinemens wid faire wordis and te medi-
 cinis of haly writ, and cursid hyr, & berid, And may noht
 5 helpe do hir best, þabbes & al þe cuuent sal pray for hir
 to god, þat he make hyr hale. Yef sho may noht be hale
 of þat maner, sho sal be done oute of þair felahscap;
 Als te apostil sais: "Auferte malum &c.—Do a-way þe
 wycke fra yu." And in opir stede sais he: "Infidelis &c.
 10 —yef so be vnleel, do hyr A-way." for a wicke shep
 may spille al þe flok. Lauerd, yef it be þi wille, þu
 *gete vs fra þis sentence.

as well as
 united
 prayers,
 prove inef-
 ficient,
 there re-
 mains only
 5. expulsion.

[† 1f. 20, bk.]

XXIX.

- I**N þis sentence sais sain Benet þat wha sam es þurz
 þaire dedis don out of þe kirke and wil cum i-gain,
 15 At te begining sal sho haite a-mendement of hir faute war-
 fore sho was don ut; þanne sal so be recauiid, And don
 at te laste ende for to loke hir mekenes. Yef sho gas ut
 a-nopir tyme, þris shal sho be recauiid sua; bot sipin wite
 sho wel es tare na cuming a-gain. Lauerd for his grace
 20 defend vs fra þis vice.

An expelled
 member can
 be re-ad-
 mitted twice.

XXX.

- Þ**is sais sain benet, þat ta þat ere of elde and vnder-
 standis, þai sal haue þaire mesur; & for þi þe barnis
 þat ere yunge, þat vnderstandis noht what paine fallis til
 cursing, when þai misdo, wid fasting oupir wid smerte
 25 beriing sal þai be chastid; þar-þurz sal þai be helid.
 Lauerd, for yure pite ye gete vs fra sinne, baþe yunge &
 alde.

Excommuni-
 cation is not
 applicable to
 children.

XXXI.

- I**N þis sentence sais sain benet þat te celeresse sal be
 chosin of þe cuuent, þat sho be meke, and sobur,
 30 and noht of mekil mete, ne prude, ne noiuis, ne wrang-
 doande, ne latte, ne wastande, Bot god dutande; Of al
 þis *sal ye ta yeme. Wid-vten þe cumandement of þabbes
 sal sho na þing do. þat sho cumandis hir sal sho do,

To the func-
 tionaries
 (ch. xxi)
 belongs the
 cellaress,
 on whose
 qualifications
 and service

[† leat 21]
 special claims
 are laid,

bot sho sal [noht] noy hir sistirs. Par auenture yef ani man askis hir olte þat es a-gain resun, sho sal noht for þi haue þam in despit, ne mis-ancewer þam, Bot mekelike saie naie of þaire ful asking. Ouir al thing sal sho gete hir saul & pincke what ta apostil sais: "Qui bene &c.—wha sua seruis wel, mede by-fore god sal he haue." Of þe seke, and of þe barnis, And of gestys, and of þe pour sal sho take yeme eftir hir miht. For wite ye wel þat sho sal yelde resun o domes-day of alle hir dedis. þe vassels þat fallis til hir mester sal sho yeme als onestelike als te 10 vassels þat ere halized obute þauter. for-getil ah sho noht to be, Ne ouir-mikil haue, Ne ouir-mikil waste of þat fallis to þe huse, Bot alle þingis do wid mesur, als tabbes cumandis hir. Ouir þat sho be buxum. And when sho hauis noht at giue, þat sho ansewer þaim faire, als hali 15 writ bidis: "Sermo bonus &c.—Gode speche es better þan grete gifte"; And do þat tabbes cumandis hir; and tat sho defendis, do it noht. Sho sal graipe þe cuuent mete wid-vten greuching and wid-vten duelling, þat tay

[+ If. 21, bk.] be noht slaundird; And pincke what vre 'lauerd sais 20 in þe gospel of þaim þat selandirs ani of his barnis: "him ware wel bettir," he sais, "þat a milnestane ware a-bute his hals in þe deppest of þe se." Yef þe cuuent be mikil, þe celeresse sal haue a felaze at helpe hir, þat sho wid gode wil may do hir labur þat es bitaht hir, þat sho 25 may do in time þat sho ah for to do, þat nan be wre[t]hid ne noid in godis hus. Lauerd, for þi merci giue hir sua hir office at do, þat so may haue þanc o god and of þe cuuent.

also an assist-
ant to relieve
her, if the
convent is
large;

XXXII.

and persons
who, under
the supervi-
sion of the
abbess, act as
care-takers,

In pis sentence cumandis sain Benet þat tabbesse sal 30 ta yeme of alle þing þat fallis til þe hus, and of vstilement and opir þingis sal sho puruaie o lif and ded þat so be sikir, and cumande til ilkain þat sho ses ned at do. Sho sal haue þam enbreuid, alle þingis þat fallis til þe hus, for to wite what sho recauis and what sho giuis, 35 when sho sal remue þat ere in officis. yef ani haue ille

1. MS. *sal noy.*
32. *sho, MS. mo.*

19. MS. *greuching.*

26. MS. *wrehid.*

wroht wid þe þing þat was bitaht þaim at yeme, sho sal be
 apreuid; yef sho wil noht mend, þe iugiment sal sho
 suffir. Lauerd, for þi merci giue vs wel at yeme þis
 sentence And alle þe opir. Amen.

and are re-
 sponsible for
 their trust.

XXXIII.

- 5 **O**f propirte spekis sain *Benet*, and sais þat of alle
 opir vices sal man fle þis, þat nan be sua hardy,
 þat tay o-way do ne giue na þing wid-vten leue of þab-
 besse, ne þat nane haue þing in propirte, boke ne tabils,
 ne nan opir þing; for nan may haue þair alien body at hys
 10 wylle ne at tair pouste. þai sal haue alle þingis at tabbes
 þat tay haue nede of. þai sal haue na thing bot þat tab-
 besse deliuis taim. þat ane hauis sal be comun til alle;
 Als haly boke cumandis: nan sal calle þat tay haue þair
 azen. Yef it be an þat delitis tam in þis vice, And wil not
 15 do it, Man sal saie til hir an time, and a-nopir time, and
 te þridde. Yef so wil noht amende sua, Man sal do hir
 amende on opir maner. Lauerd, for þi pite defende vs fra
 þis vice. Amen.

[leaf 22]

Individual
 property is
 not allowed;

everything
 should be
 had in
 common,

XXXIV.

- 20 **I**N þis sentence cumandis sain *Benet* þat tabbes sal
 do als ta-postils did at te begiuing of cristiante: þai
 departid þair þing til þa þat hauid nede. "þai departid,"
 als hali writ sais, "til ilkain, als tay hauid ned." sua salle
 þabbes do. sho salle noht loke what man he es and of
 what kinredin, Bot te sekenes of ilkain, and do þam efter
 25 þat tay haue ned. til god sal sho yelde grace, and noht be
 sari of þir gifte þat so hauis giuin til þa þat hauis mare
 nede þan sho. Tyl þe nedful sal sho meke hir for in
 ire sekenes, And noht bere hir heze for þe helpe þat god
 hauis lent hir; And o this maner sal al liue in pais. Quir
 30 al þing sal þai loke þe wicke þat ere imangis þaim; and yef
 þare be ani funden, wid smerte beruing sal þai be amendid.
 Lauerd, for þi merci giue vs miht at fle al iuils. Amen.

distributed
 according to
 each one's
 need.

[+ lf. 22, bk.]

XXXV.

- I**N þis sentence bidis sain *Benet* þat ye sal serue sua,
 þat nan be quit of þe seruise of þe kichin, Bot yef
 35 þai be acumbird wid sekenes ouþir wid odir laburs; for

Kitchen
 service is
 obligatory,
 with certain
 exceptions.

Those serving should keep everything clean

[† leaf 23]

and in good order,

have provisionary light meals,

and go through certain ceremonies at the weekly change.

man sal haue grete mede for þat seruise. Til þa þat ere febil sal ye finde helpe and cumforth, þat tay ne serue noht wid ouir-mikil noye. Al sal haue comfort eftir þat þe cuuent is mikil, and efter þai ere in ese to serue. Yef þe cuuent be mikil, þe celesesse sal be quit of þe seruise of þe 5 kichin, And ta þat ere acumbird wid laburs. Þis oþir sal serue al wid luue. þa þat ere out of þaire wuke sal opo þe setirday na þe maunde, and waisse þe tuailis þat tay sal wipe þaire hend opon and taire fete. þa þat ga ut of þe wuke, and te topir þat cumis in, sal waisse þe oþir fete 10 at te *maunde. þe vassels þat tay serue wid, sal þai ta yeme to, & yelde þame til þe celesesse clene and hale; and sho sal loke what sho yeldis & what sho recauiis. þa þat serue o þe kichin sal miste bi-fore þe mikil mete bred, butter, þat tay may serue wid-vten gruching and wid-vten 15 noy. And so þat gas vt of þe wuke, and so þat cumis in, sal recaue þe benichun at morne at matins. Sho þat gas ut sal say þis vers þris by-for þauter, and al þe cuuent eftir: “Benedictus es.” þan so hase rechaiuid þe benichun, þan sal þe topir, þat sal serue eftir hir, cume by-fore þauter 20 and saie þis vers þris, and alle þe cuuent eftir: “Deus, in adiutorium”; And sipin rechaiue þe benichun, þat god giue hir grace at serue þaim to pay. Lauerd, for þi grace giue vs sua at serue, þat we may [haue] vre mede of þe.

XXXVI.

Special care and kindness should be bestowed on the sick,

[† ff. 23, bk.]

Of þe seke spekis sain benet in þis sentence, And 25 cumandis ouir al þing þat man sal ta yeme of þaim, þat tay be serued als it ware god him-selfe. For he sal say on domis-day: “I was seke, ye visit; þat ye did til an of myne, ye did it me.” Bot tay sal recaue in þe onur of god þe seruise þat man dos tam; þai ne sal noht þurz 30 þair surfait noy þaire sistirs þat seruis tam. Bot *yef it sua be, þat taire iuil be sua mikil, man sal suffir þaim þe mare and be of pacience, for of þaim sal man haue grete mede of god. þabbesse tal ta yeme of þe seke þat tay haue na defaute. A hus sal þai haue bi þam ane. And 35 tat so þat sal serue þam dute gode, and do hir miht for to

2. *cumforth*, r above the line, t apparently expuncted. 24. MS. *may vre*; cf. p. 37, l. 4.

serue þam wel and wid luue. þai sal haue at ete alle timis
 þat tay haue mister of; bot til þe hale, þat mai wel ete,
 and til þe yunge sal man giue latter. þe seke þat ere febil
 sal man giue fleis at ete at couir þam wid-al. þabbes sal
 5 do hir antente to þe seke, þat tay haue na defaute for þe
 forgetilnes of þe celeresse and of þe fermerier; For sho sal
 a-mende al at tay misdo. Lauerd, for þi merci gete vs fra
 alle iuils of body & sal. Amen.

who shall be
 allowed
 meat,

XXXVII.

10 **O**f þe alde & of þe barnis spekis sain benet in þis
 sentence, And sais þat taire elde prais þat man sal
 giue þam charite, als te reule es set to þaire mete; bot
 mikil pite birs man haue, þat tay sal ete ar þe opir.

also on the
 old, and on
 children.

XXXVIII.

IN þis sentence cumandis sain benet þat te lescun sal
 noht faile at mete. O þis maner sal þis be stabilist,
 15 þat nan ta þe boke at rede bot sho þat sal rede al þe
 wuke; sho sal beginne o-po þe sunday. sho sal cum by-
 fore þauter o þe sunday efter þe messe and say þris þis
 verse, and al þe cuuent eftir: "*Domine, labia mea aperies,*"
 And recaue þe benediccion, þat gete hir fra pride. þai
 20 sal halde silence at te borde, þat na uoice be herde bot of
 hir þat redis. þa þat serue sal ta yeme til þam þat etes,
 þat tay haue na defaute of þat tay sal haue, wharfore þai
 make na noise. Yef * wil aske ani thing, sho salle make
 sinis and noght speke. Nane sal speke of na demande in
 25 þe lescun, whar-of noise may rise. Bot tabbesse, yef sho
 wille, sho may breuelike, a sentence for to amende. sho
 þat sal rede sal miste ay litil, be-fore sho rede, þat sho ne
 be not ouir-mikil engreuid. Ye sal ordain nane for to
 rede bot þat can do þe ofice, þat may pai al þat it heris.
 30 Lauerd, for his grace, he giue vs sua for to rede and singe,
 þat we may pai hym and al þat vs heris.

During meals
 one sister,

[† leaf 24]

conforming
 to certain
 rules,
 should read
 aloud;

the others
 should be
 silent,

making
 signs if they
 want any-
 thing.

XXXIX.

Of þe mesur of þe mete spekis sain benet in þis
 sentence, And sais þat it es inoh, twane maner of

Regulations
 about food:
 meat,

23. The subject (*ani*, or the like) is omitted.
 the verb *speke* is omitted before or after *breuelike*.

26. Possibly

soup, potage al þe wuke in þe tweluemonez, what tyme sam
 [+ lf. 24, bk.] ye ete, at midday ouþir at none, þat tay þat may 'noght
 ete of þe tane, lat þaim ete of þe toþir. þir tua mese sal
 þai ilke day haue. Yef þai haue whar-of, þe þridde may
 fruit, þai haue of frute ouþir of opirkin felazscap. A lafe of 5
 bread; brede mesurde es inoh o day baþe at none and at euyne.
 Yef þai sal supe, þe celeres sal take þe þridde parti of þe
 lafe & laie it by-fore þam at te super. Yef tabbes ses þai
 more during haue mikil trauaile, yef scho wil, scho may mende þam;
 hard work, Bot gete þar be nane owtrage, þat nane be costieue, ne nane 10
 but always opir wil, þurz surfait o mete. for na þing es als mikil
 with moder- igain cristen men als gluterie; sua sais vre lord: "Videte
 ation; &c.—Loke yure hertis be noght noyd þurz gluterie o mete
 ne drinke." Til barnis sal man noht giue sua mikil als til
 þalde for to gete mesur ouir al. Of þe beste þat beris 15
 no meat of foure fete sal nane ete bot ta þat ere seke and febil.
 quadrupeds Lauerd, for þi merci giue vs sua mesur-like at ete, þat we
 except for the alle wils o bodi & saul mai fle.

XL.

The measure
of drink may
vary;

[+ leaf 25]

those who
cannot for-
bear, are
allowed a
'hemina.'

All should
be moderate

and con-
tented.

IN þis sentence spekis sain Benet Of þe mesur o
 drink, and sais þat ilke man hauis propir gifte o 20
 god in al maner; And for þi stabelis sain Benet with mikil
 doute þe mesur of opir mens liflade. Na-for-þi, for þe
 febilnes of þa þat may noht for-bere, hauis he for-lokid
 til ilkain a mesur of wyne of þe day, Ouþir suilke als tab-
 besse may furde; þe mesur es callid eminan; þai ne mai 25
 noht haue bot mesurlike anis þar-of. þa þat may be of
 abstynens, mede of god sal þai haue. Yef þam by-houid
 mare ouþir for trauaile ouþir for hete, In þe forloking of
 þabbesse sal it be. Bot sho sal loke þat þai ne be not
 ouir-ful ne drunken. We rede þat wyne, ne na drinke þat 30
 wil make man drunken, ne feris noht til men of religiun.
 for þi þat te tyme is sua þat ye ne mai noht al for-bere, for
 þi consentis sain Benet þat ye drinke ay litil, bot noht sua
 mikil þat ye be ful; for ouir-mikil drinke dose man ofte
 do folie. Yef it be ani þat dar noht drinke hir mesur, þai 35
 sal grace god and gruche noht. Ouir alle þinges loke ye

1. MS. *sain*.4. MS. *þrid de*.11. MS. *þinges*.

ne be noht gruchande of na þing. Lauerd, for þi pite gete vs fra gruching and fra ouir-mikil drinke, sua þat we mai haue þi grace.

XLI.

- IN þis sentence sais sain Benet þat ye sal ete twice of
 5 þe day ilke day fra þe haly paskis til þe witsunday ; *Regulations about meals after Easter, [† lf. 25, bk.]*
 and sipin til þe 'hali rodís dai in semtembír, Al þe
 wukis in þe summir, sal ye faste ilke wuke tua dais, þe *in summer,*
 wedenisdai and te fryday, bot yef ye haue mikil trauaile,
 oupir feeste-day, oupir it be mikil hete ; þan relesses sain
 10 Benet yu þe fasting of þa tua dais, Als tabbesse forlokis.
 sua sal sho ordain and a-tempir al hir þingis, þat þe saulis
 of hir disciplis mai sauf be ; And at tay do wid-vtyn
 gruching þat tay sal do. Fra þe haly rodes day til þe *in winter,*
 lentyn sal ye fast ilk day, bot if it be for heze feste. Fra
 15 þe beginning of lentyn til þe paskis sal ye ete eftir euen-
 sang, bot it sal be sua, þat yu ne þarf na candil, bot al be
 don by day alle tyme, baþe when ye faste and when ye
 ete tuis. sua sal þe time be sett. Lauerd, for þi grace
 giue vs sua at be of discreciun baþe of fastyng and of
 20 mete, þat we mai be sauf. *during Lent.*

XLII.

- Of silence eftir cumplin spekis sain Benet in þis
 sentence, and bidis þat ye sal do yu payne at
 halde silence eftir cumplin. yef þe cuent etis tuise, Als *After the last meal follows collation—*
 25 þe cloistir. when colaciun ringis, þan salle alle asembil in
 þe chapitir. an 'sal rede þe lescun of þe halizis, oupir *[† leaf 26]*
 of haly writ, for to comfortþ þaim þat it heris. In þat
 tyme sal ye noht rede þe boke of þe kingis, for nan vnait
 sal be herde þat tyme for þa þat ere of febil poht ; In opir
 30 tyme mai it be red. yef it be fasting day, þai sal haue
 gode entirual, And when colaciun ringis, Alle þat þe belle
 heris ga til *to colaciun ; And sipin eftir at cumplin ; sipin
 be nan sua hardy to speke. yef ani es tan wid-al, þat haus
 brokin silence eftir cumplin, smerte correccion salle man
 35 take of hir. yef gestis cume, and tabbesse cumandis at
on fasting-days it is after even-song— and then compline, whereafter speaking is forbidden.

7. *summir* ; one of the four downstrokes required to make -mi- is missing.
 32. *to*, for *te* (= *þe*)? or redundant (= *til*)?

speke, þat tare be nane vtrage. Lauerd, for þi merci giue vs miht at halde þis sentence als sain *Benet* cumandis.

XLIII.

*Punishments
for those who
do not regu-
larly attend
canonical*

[† ff. 26, bk.]

and meal
hours.

Unrepentant
offenders
shall eat by
themselves.

[† leaf 27]

A thing once
offered by the
abbess, but
refused, is not
at disposal
afterwards.

IN þis sentence spekis sain *Benet* of þa þat cumis late til þair seruise o god and til þe borde. Als tite als te belle es herde, ilkain sal leue þe werke þat es in þaire 5 hende, and rinne hastelike til þe ure of god, þat na man may telle foly to þam. For na þing sal man leue þe seruise o god. þa þat cumis noht at te begining of matins by-fore þe “*gloria patri*” of þe “*Venite*,” sal noht ga in-til þaire stalle, bot sho sal ga til þe grece by-fore þe ‘autir, þat 10 tabbes mai se and al þe cuuent; þare sal sho be til þabbes giue hir leue at gange in-til hir stalle. And for þi wil sain *Benet* þat ta þat cume late ga til þe grece, þat tay haue shame of þair faute and sua salle be amendid. for suilke mai it be þat duellis, þat þai wil slape, Oupir þinke vnait, 15 whan þat þe deuil mai finde a-chesun in þam; for þi shal sho ga to þe grece for to amende hir faute, þat sho amende hir siþin forward. At te huris als-sua, yef sho ne cumis noht by-fore þe “*gloria patri*” of þe first salme, sho sal ga to þe grece and cum noht in hir stalle, are þabes cum- 20 ande hir; Bot sho sal haue nane opir penance for þat faute. At te verse by-fore þe mete sal alle be asembild at te borde; sho þat is noht tar-at, for hir neccligence man sal say til hir ane tyme, and a-nopir tyme. Yef sho wyлле noht a-mende, sho ne sal noht ete wyd þe cuuent, bot by hir 25 ane, and þarne hyr part of þe drinke, suilke als te opir haue, til sho haue amendid hir faute. Als-suilke sal sho haue þat es fra þe vers eftir þe mete; for þi es it forlokid, þat ta þat er noht at te vers sal ga til þe grece bi-fore 30 þe dese at say hir verse and aske leue at ete; siþin mai sho ga at ete in hir ordir. Nan sal ete ne drink bot at te tyme þat opir ete, bot yef it be wyd leue. Yef þabbesse offirs ani þing til ani of hir sisturs and sho refuse it, when sho walde haue it, man salle noght giue it hir, Til sho haue amendid hir faute. Lauerd, for þi grace giue vs sua 35 at yeme þis sentence and al þe opir, þat we til þe ioy of paradise mai cume. AmeN.

XLIV.

IN pis sentence kennis sain Benet vs what amende-ment þai sal do þat es in cursing, þat es don owte of þe kirke for greue faute and owte of þe fraitur. At ilke owre, when þe belle ringis, sal sho lie by-fore þe kirke dore 5 til alle þe cuuent be cumen in, And sipin rise vp and obied wid-vten þe kirke dore to þe vre be sungen. When þe cuuent cumes forz owte of þe kirke, sho sal lie dun agayne by-fore þe dore til þai be passid. þus sal sho do ilke day til þabbesse bidde hir leue. When sho sal be asoild, 10 sho sal come in-til þe chapitir and take hir veine by-fore þabbesse and crie hir merci. When þabes asoiles hir, sho sal falle til hir fete, & sipin by-twixe tua and tua o knees, and take þhir veine. þan salle sho site þar þabbes cumandis hir, bot noht in hir ordir; bot sho ne salle noht 15 by-ginne in kirke antefin ne Respun, ne rede lescun, Bot yef þabbes cumande hir. Eftir "Benedicamus" at ilke vre sal sho take hir veine on knes, whare sum sho standes in þe quer. þis sal sho do ay til þabbes cumande hir at leue of þat penance. sho þat es done owte of þe fraitur for 20 lesse faute, In þe kirke sal sho amende o þis maner: At ilke vre, when þai say "Kirieleison," sal sho take hir veine by-fore þe auter at te grece, & ligge þare til þe "Benedicamus" be saide. sua sal sho do til þabbes asoile hir, And recaue þe benecun. Lauerd, for þi pite giue vs sua 25 at mende vre fautis, þat we may haue þi benicun. Amen.

Atonement to be made by such as are excommunicated for grave faults. The offender shall lie before the church-door as the convent walks in and out.

When forgiven, she shall fall at the abbess' feet.

[† lf. 27, bk.]

For lighter faults,

she shall lie at the altar-steps till absolved.

XLV.

Sain benet cumandis in pis sentence þat ta þat faile in þe kirke at te minning of þe salmes, Oupir of þe Respuns, Oupir Antefens, Oupir lescuns, At te erþe sal sho take hir veine by-fore þam al. yef sho wil noht do it, 30 Greuer correccion sal man take of hir, for sho walde noht with mekenes amende hir faute. þe barnis sal man chasty wid wande for suik mis-dede. †Lauerd, yef it be þi wil, giue vs welle at halde þis sentence.

Atonements for those who have made mistakes in their divine service,

[† leaf 28]

XLVI.

Sain Benet sais: þa þat ere in laburs, In kichin oupir 35 in calgard, in gard oupir wid-vten, in ani labor, and sho trespasse, Tinis pingis oupir brekis, yef sho mis-

or have not been careful during their work.

do, o þis maner sal sho amende: sho sal cum in-til þe chapitir bi-fore alle þe cuuent and take al hir veine, And know hir faute wid hir azen wille. Yef sho hydes it, and a-nopir sais hir owte, Greuer correccion sal man take of hir þan sho hauid mustird it wid hir azen wille. Yef it 5 be priue sinne þat wille a-noy þe saul, sho sal ga priuelike til þabbesse and schriue hir, Oupir til a preste þat kan hele hir of hir sinne. Lauerd for his grace giue vs sua at schriue vs, and sua at mend vre sinne, þat we til his rengne mai ga. 10

XLVII.

On the abbess falls the duty of maintaining the regularity of the worship hours.

[+ If. 28, bk.]

Sain Benet cumandis in þis sentence þat þabbes sal take gude yeme þat þe vris of godis seruise be finist right bafe day and niht. Oupir sho hir-selfe sal finise þam, Oupir set a nunn in hir stede þat wil ententiuelike do þe office o god. þe salmes and te antefens sal þai 15 biginne eftir hir wid ordir. Nane sal be don til þat office bot þat may singe and rede welle, þat alle þat heris be edefied þer-of. sho þat þabbes cumandis þis office, wid mekenes sal sho do it, And stabelike wid-vten pride, And wid þe dowte of god. Lauerd, for þi merci giue vs sua 20 for to singe and rede, þat we mai do þi wille.

XLVIII.

Idleness injures the soul; manual labour and study should, according to the season, fill up the intervals between worship and rest.

Of þe trauaile spekis sain Benet in þis sentence, and sais þat vnait sete es il to þe saule. For þi salle ye trauaile times, And in þe times at lescuns, als it es ordaind. Fra þe paskis til þe Mihelmesse, when matins 25 es done til heze vndirn sal ye wirke, ilke day when time es, þat es nede to do. Fra vndirn to midday at lescuns. Eftir midday, when þai haue etin, sal ye reste in yure bedde alle wid silence. Yef any wille þat tyme loke lescun, loke þat sho rede sua, þat sho ne noy noht þe opir. 30 Noon sal be rungen by tyme, And siþin wirke til euensang. Yef þai haue mikil at do, corn at gadir and opir laburs at do, þai salle noht gruche for þi; for þan liue ye right, yef ye liue wid þe labur of yure hende, Als haly men did bi-fore yu, & ta-postils; bot mesurlike sal ye wirke for 35 þa þat ere febil.

- F**ra þe feeste of þe Mihthel til þe lentin, when prime
 is sungen til vndern salle 'ye studie in lescuns. [† leaf 29]
 fra vndern til noon salle ye wirke suilke as ye haue at do.
 When noon ringis, ilkain sal lay downe þat es in þaire
 5 hende, and ga til þe kirke; And eftir mete til lescuns
 ouþir salmes. In lentin, fra prime til heze vndern sal ye
 entende yure lescun, And syþin wirke til noon. At te
 bigining of lentyng sal be broght in-til þe chapitur alle þe
 bokis, and ilkain take þaris & rede it ouir. þabbesse sal
 10 loke a simpil nunne ouþir tua for to ga imangis taim atte
 timis þat tay sal saie for to loke þat nane site vnait, And
 for to loke wilke attendis mare til vnait þan til hir lescun.
 þa þat ere funden suilke, for þi þat tay do iuil til þam-
 selfe and til oþir als-sua, þai sal be warnid ane tyme, and
 15 a-nopir time. Yef sho wil noht a-mende, Man sal take
 suilke amendis of hir, þat te oþir be warnid þurz hir. At
 te timis þat es set efter euensang til lescuns, þa þat ere
 acumbird wid laburs sal noht studie on þe sundais, ne on
 þe oþir feste-dais, Bot topir alle at lescuns. Yef it be ani
 20 þat mai noht studie ne rede, Oþir labur sal þai do, þat tay
 ne sitte noht al dom. þa þat ere noht in ese, man sal giue
 þaim sum þing at do, þat tay ne sitte noht vnait, Ne þat
 tay ne be noght 'toun-mikil greuid wid trauaile; þabbes [† lf. 29, bk.]
 sal loke þaire sekenes. Lauerd for his pite giue vs sua
 25 to wirk, and sua vre lescuns at vnderstande, þat we at te
 ende til heuin be broght. Amen.

During Lent
 much read-
 ing—

as far as
 possible—

XLIX.

- I**N þis sentence kennis vs sain Benet how we sal gete
 þe tyme of lentin. Alle timis of þe yer, he sais,
 sulde we wid rihte halde þe liflade o lentin, bot faa it es
 30 þat te vertu mai haue. And forþir cumandis he þat we
 sal in lentin gete vre lif in alle þing, þat we mai amende
 vre fautes of oþir times in þe dais of lentin. þan may ye
 sauflike liue, yef ye gete yu fra alle ille vices, And yef we
 do vre entente til vresun wid teris And til lescuns wid
 35 reupe of herte and wid abstinens. In þa dais sal we here
 sumpung of godis seruise mare þan we do an nopir tyme,

and special
 care, devo-
 tion, and
 abstinence
 are required.

14. MS. *and til twice.* 30. *forþir*, "further," originally
 for þi, "therefore," Lat. "ideo." The *i* was written above the
 line and easily changed into the abbreviation-mark for *ir*.

Yet nothing

[† leaf 30]

should be
done without
the superior's
knowledge.

And priue vresuns, and o mare mesur of mete and drinke. Ilkain salle, wid þaire ahen gude wille, Offir sum þing to god mare þan þai es cumandid, wid þe ioy of þe haly sprite; þat es, ye draze yu mare fra mete and drinke, & fra slepe, and fra speche, And fra gabbingis, þat ye mai 5 haly paskis o-byde wid ioy of spiritel langing. bot ilkain salle mustir til þabbesse what ye wille offir to god, †wid yure azen wil, of vresuns; for yef ye ne do it wid leue of yure spiritel fadir, ye ne sal haue na mede þar-offe, bot turne yu to vanite. For þi sal ye do als tabbesse cumandis 10 yu at do. Lauerd, for þi merci giue vs sua þis haly lentyn at yeme, þat we mai wid ioy of þe hali spirit hali paskis obide.

L.

Sisters working far away from the church should observe the hours of worship as well as they can.

IN þis sentence cumandis sain Benet þat te sistirs þat ere in labur fer fra þe kirke, and mai noht cume in 15 time til þaire vris, þabbes sal cumaunde þaim o þis maner, þat whare sam þai wirke, þat tay do godis seruise And taire veinis in þe dute o god. And als-sua þa þat aier by þe gate, þai ne sal noht leue þe vris þat ere stablist, bot sua als tay mai, sai þaim And yelde god his seruise. He giue 20 vs for his grace, þat we mai yelde þe seruise þat we ah til hym.

LI.

Those out for the day must accept no food.

Sain Benet spekis of þa þat ere sent owte ani erand and sal cum o-gain þat ilke day, þat tay ne be noht sua hardy at ete owte, þoz man pray þaim, Bot yef þabbes 25 giue þaim leue; yef þai do, þai sal be cursid. Lauerd for þi, yef it be his wille, he kepe vs fra cursing.

LII.

The oratory should be [† ll. 30, bk.] used only for prayers.

Private devotion should be quiet.

IN þis sentence cumandis sain Benet þat þe orteorie be nane opir þing þan it es †cald. Of na þing sal it serue bot for to aure, man to god, inne. When þe vris 30 of god es done, þanne sal alle ga forth and make reuerence to god. Yef any wille dwelle for to make priue vrisun, sho ne sal make noise for to sturbe þe opir, Bot simpelike gange in and make hir vresun wid teris and wid reuþe of herte, And noht wid heze voice. þa þat wil noht do, þai 35 ne sal noht dwelle eftir in þe kirke for to noy þe opir.

Lauerd for his pite giue vs sua for to cuntaine vs in þe kirke, þat nane be desturbid for vs.

LIII.

- I**N þis sentence cumandis sain Benet þat te gestis þat cumis to yu be als faire kald als it ware god hym-
 5 selfe. for he salle say at te day of dome: "Hospes fui &c.—I was geste, and ye recauid me." Allē sal man comunlike recaue, And men of religiun and pilgrims. Als tit als te gestis cume, þe priuresse ouþir a-noþir nunne sal gange againis tam wid luue & charite. Yef it be sistir,
 10 first sal þai anure to-gidir and sipin kis; bot bi-fore þe vre sal þai noht basse for þenticement of þe deuil. Allekin mekenes sal man muster til þe gestis. Ilkain, when þai ga and when þai cume, sal *alure to-gidir ouþir wid þe heuidis ouþir, wid al þe bodi, and Iesu crist sal aure
 15 þam. When þai ere rechaiuid and aurid, þabbesse sal sitte wid þaim, ouþir a-noþir nunne, wilke sam sho cumandis, þat can speke wid þaim o godis lay for to comfort þaim and speke of man-hed. þe fasting sal þabbesse breke for þe gestis sake, yef sho wiþ, Bot yef þe fasting be for
 20 hez feste, þat sho ne may nan gate breke; bot toþer sal foliz þe reule o fasting. þabbesse sal giue þe gestis water til þaire hende, And waisse þaire feet, And alle þe cuuent wid hir. And sipin sal þai sai verse: "Suscepimus, deus &c.—Lauerd, we haue recauid þi merci I-middis ti
 25 tempil." And ay ta yeme of þe pouir and of þe pilegrimis, for þai er kald godis men, And to þe rike als-sua baþe for aze & for honor. þabbesse kyechin and of hir gestis sal be bi it ane, þat te gestis þat cume noy noht te cuuent. In þat kichin sal tua sistirs serue, þat tay may do þe office
 30 þat apendis þar-to. Yef þai haue mikil at do, man sal finde þam helpe; And when þai haue lesse at do, ga til opir laburs, whare sua man cumandis þam. þe howse to þe gestis sal man biteche a sistir at yeme þat dowtis god; sho sal puruay þat tare be beddis inne; sua sal godis
 35 howse be ordaind. Wid þe gestis salle 'nane speke bot þai þat hauis leue. Yef ani sistir metis þam, mekelike sal

Guests should be received charitably

and humbly,

[† leaf 31]

yet without breaking of the rule,

and arrangements be made accordingly.

[† ff. 31, bk.]

13. *alure*, probably corrupt; see Notes. omitted and then added above the line.

16. *wilke*, i

sho aske þair benicun and sipin passe forz, yef sho hauis na leue for to speke wid þam. Lauerd for his grace giue vs sua for to herberz his gestis, þat we may herber wid him in þe ioy of heuin. AmeN.

LIV.

Letters and gifts can be accepted and disposed of only at the discretion of the abbess.

IN þis sentence cumandis sain Benet þat nane be sua 5 hardy at recaue lettirs ne erand þat cumis fra þair frendis, ne fra nane oþir man, ne noht recaue giftis bot þurz þe leue of þabbesse. Yef hir be sente ani þing fra hir frende, sho sal noht recaue it, ar sho haue leue & musterd it þabbesse. Yef sho giuis hir leue at recaue it, In þab- 10 bes pouste salle it be at giue whare hir þinke. Bot wrez hir noht þat te þing es sent to; And yef þabbesse giuis it til a-nopir, loke þat sho ne wrez hir noht þat te þing es sent to, wharefore þe deuil finde a-chesun in hir; yef sho dos, þe reul of discipline sal sho fele. Lauerd giue vs sua 15 at yeme þis sentence and al oþir, þat te deuil finde nan achesun in vs.

LV.

Regulations about
[† leaf 32]
clothing.

(Cf. ch. xxxiii)

and xxxiv.)

Of þair claping spekis sain Benet in þis sentence, and sais þat man sal * clazing 'til ilkain eftir þat tay ere, and eftir þe temprance es of þe cuntre. In caald 20 cuntre es nede of warmer hend. þis sal be forlokid þurz þabbes. Of þe culur of þe clad, na of þe mikilnes, sal nane speke, bot take suilke als man may finde in þe cuntre and of liht chepe bie. þabbesse sal loke þat tay be riht mesurd. When þai ta þe newe, þan salle þai yelde þalde 25 for to giue to þe pure. Tuinne paire clapis sal ilkain haue for to scifte and for to waisse; yef þai haue mare, it sal be scorn. þair beddis sal þabbes ofte ripe, þat tay ne haue na propirte. Yef sho findis ani þing wid-vten hir leue, wid greue discipline sal it be amendid; And for þi þat it 30 es vice of propirte, sal it be scorn als þifte. þabbes sal giue til ilk-ain als tay haue nede. þabbes sal ta yeme of þis sentence of þe dedis of þe apostils, þat sho depart til ilkain als tay haue mister. Sua sal þabbes ta yeme of þe

19. A verb seems to be omitted, possibly *giue* or *puruay*. 32. MS. *ilk ani*, for *ilk-ain* or *ilk-ane*.

sekenes of þe nedful, And noht to þe wikke wille of þenuius. In alle hir iugement sal sho umbe-pinke hir what mede sho sal haue at god. Lauerd giue vs sua at do, þat we may haue owre mede of hym. AmēN.

LVI.

- 5 **S**ain Benet sais þat te Abbes bord sal be ay wid gestis and wid pilegrimis. When sho hauis nane gestis, sho sal take wilke of hir sistirs sam sho wille; bot þat sho leue in þe fraitur an ordene nunne ouþir tua þe ordir for to gete. Lauerd giue vs welle at gete oure ordir.

[leaf 32, bk.]
At the abbess' table there should always be guests, or else some sisters.

LVII.

- 10 **Y**ef þare be any þat can any labur, wid mekenes sal pai it do, als sain Benet cumandis, þat tabbes cumaundis taim at do. gyf þai auantis taim of þair werke, for þi þat sho pinke sho dose gude tille þe howse, sho sal be don owte of hir mister, til sho haue amendid hir faute,
15 yef sho wille noht be buxum til þat þe abbes cumandis hir at do. Yef any makis any pinge þat sal be salde, Loke what it is wrz, þat ye ne sette na felun price þar-on. And 3e vmbe-pinke yu of ananie & of sapher his wife, þat salde paire lande in þe tyme of þa apostils; þai helde a partie of
20 þe price, and a-nopir partie broht by-fore þa apostils; and sain petir was parcauid of þe tricherie, and askid þam why þai made propirte of þat þai thauid done in comun; And tai felle baþe dede downe. Mikil dowte birde þam haue þat dose in ping þat fallis til hali kirke, þat taire sauls
25 suffir na dede, als te cors dose here. In þe price of þe ping þat 3e salle selle, loke þare be na cuuaitise inne; bot bettir chepe sal ye selle þan þe men of þe werld dose, þat god may be payde of yure sale. He giue vs for his grace þat we may sua wirke and sua selle, þat he be payde
30 þar-of.

If a sister is skilful at some work, she must do it humbly

and disinterestedly.

[+ leaf 33]

LVIII.

When any wymmen of þe sekil, sais sain Benet, cummis at aske þordir, man salle noght ligh[t]-like gif it tam, þe entre, bot man sal do als ta-postil sais:

Reception as a nun should be granted only after long waiting

1. *wikke*, MS. *wilke*. 32. *cummis*; instead of the four downstrokes required to make *mi* there are five; the same inaccuracy occurs p. 40, l. 25.—MS. *lightlike*.

"proue paire hertis, yef þai be to god." yef sho be stabil
 in hir asking, And haitis for to suffir alle þe uiltez þat
 man wille put hir to, Efter þe fiste day sal sho be recauid
 in-til þe howse, And don in-til þe celle with þe nouicis.
 þare sal sho studie and ete and slape. suilk yeming sal 5
 sho haue, þat te saule be turnid to god allemihtye; And
 ta yeme to hir for to loke yef þe spirte be to god, and yef
 sho dose hir entente to godis seruise, And buxum, 'and
 of suffrance. Man salle muster hir harde pinges and
 smerte, þe riht gate to god. Yef sho cuir haitis stabilnes, 10
 eftir tua wukis sal hir be red þis reule of þordir, And saye
 to hir: "þis es þe rihte gate whare-inne þu salle life. Yef
 þu may halde it, cum inne; and yef þu ne may, ga forz al
 deliuir." Yef sho obidis yet, when sho is prouid o many
 maners, þan sal man rede hir þe reule, þat sho may wite 15
 witerli whar-to sho salle halde hir. And at te tuel-
 monethes ende, when sho hauis herde þe reule þris, yef
 sho haitis for to halde it welle, aH þat man cumandis hir,
 þanne saH sho be recauid i-mang þe cuuent. bot witte sho
 welle, fra þat day forward may sho noht gange owte, Ne 20
 þe life of þe reule fle, ne caste it fra hir nek; For sho
 hauid bi-fore laiser for to gange owte. When sho saH
 make hir professe, In þe Kirke bi-fore þame alle sal sho
 haite stabilnes and buxumnes, by-fore god and alle his
 halizes. þat sho cuir-mare brekis þat cuuenant, witte sho 25
 welle þat god sal damne hir with-owtyn ende. þis þing
 salle sho write with hir awne hande; And yef sho canne
 noht write, pray ane of hir sistirs; Bot sho hir-selfe sal
 make þe singne of þe croice, and lay it on þauter, And
 sipin say þis verse: "Suscipe me &c.—Lauerd, þu recaue 30
 me, and I sal liue als te wordes es of þe; þat es myne en-
 tent, þat I confundid be noht." at þis verse sal alle þe
 cuuent ansewere hir þris; and sipin "Gloria patri" at te
 laste. When sho es blissed, Fra þat time forward sal sho be
 calde in cuuent. Yef sho hauis ani katel, parte it i-mang 35
 þe pouir, Oupir make offrand til þe kirke, þat sho ne halde
 na þing by-hinde; For fra þat day forward sal sho haue
 na pouste of hir Awne body. Hir clathis þat sho broth
 sal man restore þe kirke with-alle, þat sho fra þat day for-
 ward haue na wille at gange owte of þe kirke þurze entice- 40

and pre-
paration;

[† lf. 33, bk.]

for there
should be no
going out
again,
after she has

made her
vow, under
solemn cere-
monies,

[† leaf 34]

and given up
the world.

ment of þe deuil. þe bref of hir professe sal sho noht haue, bot in þe kirke sal be gete. Lauerd for his grace giue vs herte and wille in owre ordir to duelle.

LIX.

- 5 **W**hen any riche man of þe sekil, sais sain *Benet*, Offirs his doȝtir til god and til haly kirke, And þe childe be yunge, þat it ne kan noht aske þe peticiun, hir frendis [†]sal aske for hir. And when þai offir hir hande, þai salle winde þe tuaile þar-a-bowte of þauter. And tanne sal þai suere þat þai ne sal neuir mare, ne na man þurz
- 10 þaim, o na maner giue þing to þe childe, ne sende, whare þurz þat þe childe haue wille to propirte. Bot yef þai wille ani almus do til þe kirke, do it al opinlike, þat þai wil giue. Yef it be lande, and þai wil halde it þaim-selfe, þai sal make chartir, and yelde ilke ȝere þe ferme þat þai
- 15 may liue *with*-alle. And sua sal ȝe do wid alle þe þing þat fallis propirlic til þe child, þat na þing bi-leue *with* hir frende, whare þurz þat sho haue wil til propirte; Sain *Benet* hauis te sperance of þopir. And on þis ilke maner sal þe pure man childe be offird: simpelie make þaire
- 20 peticiun, and bi-fore whitnes offir þaire childir. Lauerd for his grace giue þat we may wel gyde þe offerande þat owre frendis made of vs.

For the recep-
tion of chil-
dren into the
church,
certain cere-
monies and
[† ff. 34, bk.]
conditions
are pre-
scribed.

LX.

- Y**ef ani preste, sais sain *Benet*, prais ȝerne for to be recauiid in-til þordir, ȝe ne sal noght hastelie
- 25 graunt it hym. Bot yef he duellis in his asking & [†]prais ȝerne, Man sal muster him alle þe disciplines of þe reule, þat he salle yeme *with*-owtyn reles; þat it be done als it is writin, And say til hym: “Amice, ad quid venisti—Frende, wharto es þu cumen?” Bot toȝ-wheþir sal þe
- 30 howse be grauntid him, And recaue benicun, and singe his messe, yef þabbes cumandis him. And yef it sua bi-timis, þat he ne wyl noght lere na sience, þe reule of discipline sal he fele; for he sulde giue opir ensampil of mekenes. Yef þar be ani labur at do in þe kirke, Of him
- 35 sal man ta yeme what he dose, when he is entird in; And noght for þat he es preste and þai haue done him reuer-

Priests
should not be
received into
the order ex-
cept after due
consider-

[† leaf 35]
ation.

They must
obey like the
rest.

Similarly in
the case of
clerks.

ence, be vnboxum. Yef any clerke desiris to ordir, o þat ilke maner at be in felazscap, þai sal be done in mene stede, O þis maner, yef þai haite for to holde þe reule of discipline and stabil dwelling.

LXII.

To be priests
or deacons
only such
should be
ordained
as prove
[† lf. 35, bk.]
worthy.

Yef þabbes prais for preste ouþir for dekin at be 5
ordainde til hym-selfe, He sal loke, þat þai be
dingne þer-to at be preste. He salle fle pride & leue alle
ille vices, ar he be preste. And þat he do na þing bot
þat man cumandis him to do; And yef he do, he sal be
vndir þe reule of discipline. Ne þat he for-gete noht þe 10
ordir þat he hauis tane, na þe reule of obedience ne of dis-
cipline, And euir auance hym in godis seruise, And pinke
þat he ne come noht to þe kirke, bot til godis seruise.
And yef þe cuuent wille, & þabes consentis þar-to, þai mai
auance hym for þe godenes of his life. Loke þat he neur- 15
þe-later halde þe reule of stabilnes baþe in and owte in
gudenes. And if he opirgate dose, and wil noht be buxum,
bott rebel, *whilk man salle repreue hym ofte. Yef he wil
noght sua amende, Man salle muster hym til þe bisschope.
Yef he ne may do him amende, Man sal muster his fautes 20
alle opinlie, and do him owte of þe kirke, yef he be
prowde, þat he wil noght be buxum vnder þe reule of haly
kirke.

If they are
illoyal,

they should
be corrected
and expelled.

LXI.

Visiting nuns
may, on cer-
tain condi-
tions, be
allowed,
or asked,
[† leaf 36]
to stay for
good,

IN þis sentence leris sain *Benet* vs, how we sal recaieue 25
þe vncunynng nunnis þat cummis owte of fer landis.
Yef sho wille als geste wne in þe kirke, and folow þe
custume als sho findes, †And noy nan þat langes to þe
kyrke with hir surfait, bot simpelike recaieue þat sho findis,
sho salle be recauiud ay to whilis þat sho wille dwelle. Yef
sho mustirs ani resun & with luue, þabbes sal quaintelike 30
drahe hir to hir, and þane gode þat hir sent. yef sho
wille þar stabilnes make, loke þat wille be noht refusid.
And als-sua, yef man may persauce, to whilis þat sho es
geste, þat sho es surfaitus & il maner, Man sal noght felaz-
scap with hir, bott faire and swetelike latte hir ga, þat 35

18. *whilk* appears entirely out of place; cf. Notes. 25. *cum-*
mis, cf. p. 37, l. 32, footnote.—MS. *ferlandis*. 31. MS. *þane*.

- topir haue na shame of hir. Yef sho be of gude maner,
 Man sal noht abide hir asking for to duelle, Bott man sal
 prai hir at dwelle, þat þe topir mai be amendid þurȝ þe
 sampil of hir; For in alle stedis may man serue god. Yef
 5 þabbes ses hir life be suilke, sho may do hir in heȝer stede,
 if sho wille, þan hir ordir askis. Bot loke þe abbes þat
 sho knaw hir wel þat sho sal halde in þe kirke, Ouzir zurh
 hir abbes ouȝir þurȝ hir lettirs. For hali write cumandis
 þat þu sal do to na man bot als þu walde man did to þe.
 10 Lauerd giue vs welle at gete þis cuma'ndement And alle
 þopir.

even take a
 high position
 in the
 convent.

[† ff. 36, bk.]

LXIII.

- I**N þis sentence cumandis sain Benet þat ilkain be with
 order als þai cume in, And als tabbes stablis þaim
 eftir þat þair lif es. þabbes sal noht greue þe cuuent, þoȝ
 15 þai be giuin hir at yeme, Ne deliuir pouste haue nane for
 to giue of þe þing þat es stablist in comun, Bott vmbe-þinke
 hir þat sho sal yelde resun of alle hir iugement til god.
 als tay ar ordainde, þat tay be stablist and gang in comun.
 þai ne salle noht tine þaire ordir for yuȝhed; For samuel
 20 and daniel, when þai where barnis, þai demid þe alde men.
 alle sal be als þai cume in-til þordir, bot ta þat tabbes
 heȝis ouȝir laȝis for a-chesun. sho þat cumis at te secunde
 owre of þe day sal be done with hir þat cumis at þe first, O
 what elde sam sho be. Til þe barnis salle man halde
 25 discipline. þe yung salle onur þalde, and þe alde salle
 lufe þe yunge. Nane sal calle oȝir by þaire name, bot þe
 priures sal calle þaim hir "sistirs." þabbesse, for sho es in
 godis stede, sal be callid "dame," noht for þe heȝnes þat
 sho es abbes, bot for þe onur of god. Loke þat sho 'do
 30 sua, þat sho be dingne at recaieue þat onur. When ane
 metis a-nopir, þe yunger sal noht sitte bi hir, bot sho haue
 leue; for hali writ cumandis, þe yunger sal onur þelder.
 þe barnis sal þinke on þaire ordir with discipline in kirke
 and in fraitur; with-outyn and with-in, in alle stedis, sal þai
 35 haue geting & chastiing. Lauerd, for þi mercy giue vs
 welle at halde þis sentence and cuir þi wille do. AmeN.

The sisters
 should
 occupy a cer-
 tain order
 according to
 seniority in
 the convent
 and the just
 provision of
 the abbess.

Reverence
 and love
 should be
 shown in
 appellations
 and deeds.

[† leaf 37]

Children
 should keep
 their order
 and be kept
 in order.

LXIV.

*The election
of the abbess.
Her qualifi-
cations,*

[† 16. 37, bk.]

*responsi-
bility, and
duties,*

[† leaf 38]

*as taught by
Scripture*

*and good
examples.*

Sain Benet leris vs in pis sentence, how we sal chese
vre abbesse. Suilk resun, he sais, sal man loke at
þe lecciun, þat sho be ordene and þat al þe cuuent con-
sentis to with þe dute of god. Sho þat þe haler partie of þe
cuuent chesis, þurȝ gude life and wisdom sal sho be chosin. 5
Yef it sua be, þat alle þe cuuent chesis ane þat wil consent
til þaire vices, þe abbotis þat es þare, and þe folke of þe
cuntre, sal defende þat tat felun lecciun be noȝt forth broth.
Bott suilk sal þai take þat can guerne godis howse and
dingne es þar-to. And witte þai wel, þai sal haue gude 10
mede, if þai do it for þe lufe of god, And sinne, yef þai
leue. þe abbes, when sho es ordainde, sho salle vmbe-
pinke hir what charge sho hase recauid, And þat sho sal
yelde resun of alle. witte sho wele þat mare bi-houis hir
studie for to auance hir cuuent, þan maistri for to haue. 15
sho aȝht at be wise in goddis law, þat sho draze til witnes
baþe to þe new law and til þe alde testament. Chaste
aȝht sho at be, and sobir, & ful of pite, And euir heze þe
misericorde of god ouir hir iugement, þat god do þat ilke
with hir. Ille vices salle sho hate, and luue hir sistirs. In 20
hir pouste loke þat þare be nane vtrage in, Ne þat sho ne
chaste nan sa fellelike, þat þai fle ne falle in wrang trouȝ.
þabbesse salle gete hir welle hir-fra, And euir haue hir
aȝen misdede bi-fore hir siȝt. Sho salle noȝt suffir þe
*beli pipe be brokin; þat when sho seis ani of hir sistirs be 25
chargid with sinne, sho salle noȝt greue hir sua mikil, þat
sho fle a-way, bot sho salle be besy more to be luuid þan
to be dredde. sho sal †nott be trubellus, nor angri, nor
ouir-obstinate, nor iolyose, nor ouir-suspiciouse, for þan sal
sho neuir haue reste. sho sal be wice & discrete in hir 30
commandmentis, þat þai be ouir efter godde or efter þe
worlde. sho salle discerne and temper þe werkis whilk sho
invinis to be done, thynkyng a-pon þe discrecion of
sainte Iacob sayng in þis wise: "If I sulde make my
herdis to labur to mikil in walkyng, þai sal alle die on one 35
day." Therefore sho sal take þir and odir ma examples
of discrecion, þe moder of vertues, and tempir and dispone

25. *beli pipe*, see Notes.
added above the line.

26. *greue hir* omitted and then
33. MS. *thyngyng*.

aȝ thingis sa, þat hir demenance be swylke, þat sisters þat
 er strang and of gude lyuyng may desire and lufe it, &
 thay þat er febil may here it; and namli þat sho kepe þis
 present reule in aȝ thingis, that when sho hase welle done
 5 hir ministracion, sho may here þe worde of oure lorde
 whilk þe gude seruande harde, þat gafe corne to his
 seruandis in his tyme: "Amen dico vobis &c.—For soth
 I say to ȝow, godde saȝ sett hym our aȝ his thingis."

LXV.

- 10 **S**othly, ofte-timis it happins þat be ^{þe} ordinance [† lf. 38, bk.]
 of þe prioresse greuus sklaunders rysis in mones-
 terys, whils þer be sum bownyd with þe wikkid sprete of
 pride, thinkis thame-selfe als gude os thayre abbes, And
 takis a-pon thame tyranny, and nurischis sclaunderis, and
 makis dissensionis in þe conuente, And nameli in tha
 15 places where þe prioresse es ordande of þe same sistir, or of
 þe abbesse, whilk hase made be-fore þe abbas. Whilk
 inconueniens it es ethy to conseyue; for þe prioresse is
 geuin a mater to be prowde in þe begynnyng of hyr
 ordinance, when sho is geuyn in mynde be hir awne
 20 thoghtis þat sho is lowsid owte of þe power of hir abbesse,
 be-cause þe same persones made hir prioresse whilk ordanid
 þe abbas be-fore. Thoro þat er raysid immonesis, strifis,
 bakbytyngis, haterede, dissensionis, And werangus ordi-
 nansis. And when þe abbas and þe prioresse er of contrary
 25 opynion, both thayre awne saules bus nedly be in perel in
 þat dissensione, And thay alswa þat er vnder thame and
 fag[n]is both partis fallis in-to grete perel; whilk perel
 fallis chefly opon thayme þat hauis made ^{thame-selfe} þe
 autors of chesyng of þe prioresse. For þi hauis sain *Benet* [† leaf 39]
 30 forlokid þat tabbes sal chese whilke sam sho wille, for to
 halde pese and charite. Yef hir ordanment es in buxum-
 nes, alle pingis þat fallis to þe kirke sal be als tabes
 cumandis, þat an ne be noȝt prude of þat es getyn til
 comun. Yef þe cuuent askis resonabillike and in mekenes,
 35 And abbes sese it es nede, þai sal make priuresses, þat sho

The appoint-
 ment of a
 prioress
 may give
 rise to much
 mischief,

[† leaf 39]

unless left
 entirely at
 the abbess'
 discretion.

2. *lufe* omitted and then added above the line. 18. *prowd*,
 MS. *previd* ("tried"). 22. *immonesis*, for *immondesis*. 27.
 MS. *fagis*. 31. MS. *ordannent*.

The prioress
must be sub-
missive ;

otherwise she
is liable to
correction

and deposal.

[† M. 39, bk.]

The abbess,
however,
should be led
by no impure
motives.

be chosin þurȝ þe cunsaille of þa þat dutis god. When þe priuress es ordainde, *with* mikil reuerence sal sho do þat tabbesse cumandis hir, þat sho do na þing a-gain hyr wille na a-gain hir cumaundement. for þe mare þat sho est heȝid ouir topir, þe mare aȝȝ sho at halde þe cumandement of þe 5 reule. And if sho be of ille vicis and prowde, ouþir man may finde þat sho hauis þe haly reule in dispite, sho sal be repreuid foure siþe *with* worde. Yef sho wil noht amende, þe reule of discipline sal sho fele. Yef sho wil noht amende sua, sho sal be don owte, and a-nopir, þat es 10 dingne, be don in hir stede. Yef sho wil noht be buxum in cuent, sho sal be done owte of þe kirke til sho wil amende. þabbesse sal vmbe-þinke hir þat sho sal yelde resun on domes-day of alle hir iugementis, And loke þat þe lowe of envie and hateredin ne brenne noht hir herte. 15 Lauerd for his mercy defende vs fra envie & hateredin.

LXVI.

One sister
should act as
gate-keeper.

At þe ȝate, sais sain Benet, sal man do a sister þat can wisdome, And can recaue & ȝelde answer ; þat sho be stabil of worde and dede. by-side þe ȝate sal sho haue chaumber, þat þai þat cum to þe ȝate, alle timis 20 finde hir redi and speke *with* þaim. Als tite as ony smitis on þe ȝate, Ouþir pour crie, sho sal grace god and *with* buxumnes hastelie ancewer þam and do þaire erand. Yef sho hauis mister of help, man sal finde hir helpe at þe ȝate. Yef þe howse may forþe it sua, þan sal it be stablist 25 o þis maner, þat þe water, & þe milne, and bakehuse, and breuhuse, and calgard, and al þat ȝe haue mister of, þat al be *with-in* þe gard, þat ȝe ne haue na nede at sende owte ; for þat es noht gude to þe saule. þis reule sal ofte be redde imang þe cuent, þat nane ascuse þam of þis þing 30 þat þai ne do it. Lauerd for this pite giue vs sua at vnderstande þis reule, and sipin for to wirke, þat we may cum til þe life þat lastis ay. god gif it vs.

If possible,
well, offices,
and garden
should be
inside the
enclosure.

The rule
should be
frequently
rehearsed.

[† leaf 40]

LXVII.

Rules *with
regard to
those who
have to go
outside the
convent.*

IN þis sentence cumandis sain Benet þat whilk sister sua man sendis owte any erand, sal take þe benicun 35 are þai ga, And cumande hir in þe vrisun of þabbes And

of alle hir sistirs; And at ilke vre of þe day þat [tai] prai
for þa þat er vte. þat day þat sho cumis hame, sal sho
recaiue þe benicun at ilke ure Of þat þai haue misdoun
with siht, ouþir with *iois, ouþir with speche, ouþir ani iuil
5 dedis. þai sal noht telle til þe topir alle þat þai haue sene
vte & herd, for þat es ay mikil vice. Yef any dose, þe
correccion of þe reule sal sho suffir. And þat ilke sal sho
suffir þat gase owte of þe cloister, labur for to do, be it
neuir sua litel, with-owtin leue of þabbes. Lauerd for *
10 gete vs, þat we ne do ne saie þing þat til destruciun fallis.

LXVIII.

Yef man cumandis, sais sain Benet, ani þing at do,
and it be greue, and sho may noht do it, sho sal
recaiue þe cu'mandement softelie and wid mekenes. yef
sho ses þat þe charge of þe cumandement ouir-gase hir
15 force, whiit mekenes sal sho mustir to þabbes hir sekenes,
and noht with pride, na with gain-saȝe. When sho haui
mustird hir firmitie, yef þe cumandement of þabbes haldi
forȝe, witte sho wele þat it es hir prowte til þe saule; sho
sal recaiue it in obedience in þe trouȝe of goddis lay.
20 Lauerd, he giue vs mekenes, for his merci, als he cumandis.

Even hard or
impossible
injunctions
should be
[† ff. 40, bk.]
received in
humility and
patience.

LXIX.

Mikil aȝ ye at fle þis, sais sain Benet, þat nane de-
fende ne warne opir for nane achesun, ne for
sibredin, ne for na opir acquaintance; for mikil blame þan
may cum þerof. Yef ani trespassis þis cumandement,
25 greuelike sal it be amendid. Lauerd defende vs fra alle
achesun of scelandir.

No improper
intercession
is allowed;

LXX.

IN þis sentence cumandis sain Benet þat a-chesunnir
sal be defendid in haly kirke, als it es ordainde
and stablist, þat nane be sua hardy for to curse opir, ne
30 discipline, bot sho þat þabbes giuis þe pouste. þa þat
'tresspassis, by-fore þam alle salle þai be chastid, sua þat þe

nor yet un-
authorized
corrections.

[† leaf 41]

1. MS. *þat prai.*

4. *iois* ("joys"), corrupt for *erin* or the

like. 9. Here a phrase like *his grace* (p. 39, l. 21, etc.), *his*

mercy (p. 44, l. 16, etc.), *his pite* (p. 44, l. 31, etc.), is missing.

opir haue dute þerof. til þe barnis sal man halde discipline ententiuelike, Til þai be o fiftene winter elde. Alle sal do þat to þam *with* mesur and *with* resun. Yef ani sistir *with-uten* þe cumandement of þabbes dose þe barnis ani owterage, þe reule of disciplin sal þai fele; for haly write 5 cummandis þat þu sal do to na nopir bot als þu walde man did to þe. Lauerd for his pite giue vs weH at halde his cumandemens.

LXXI.

The juniors, however, with due preference given to the abbess and prioress, should obey their seniors, and, if they have displeased them,

[+ lf. 41, bk.]

readily and humbly ask their forgiveness,

Sain Benet cumandis in þis sentence þat al sal make obediens, and noht alane to þabbes, bot ilkane to 10 opir. þurȝ þe life of obediens may ye cum to heuin. þabbes and þe priuress sal cumande til þa þat es vnder þaim; þat na priue cumandement be hid in þaim. þe yunger sal meke þaim til þeldor *with* mikil charite. Yef any es funden *with* fawte, be it neuir so litel, *with* þabbes, ouþir *with* 15 priuress, ouþir *with* ony opir, sho sal acline to þerþe. Yef sho haue whreþid ani of þir sistirs, o what maner sam it be, hastelike *with-uten* dwellyng sal sho falle to her fete and aske hir for-gifnes, and crie hir merci, And ligge þare til sho for-giue it hir and giue hir her benicun. Sho þat 20 at þis amendment hauis an despite, and wille noht do it, Of hir body sal man take amendement. Yef sho be rebel þar-again, vte of þe kirke sal sho be putt. Lauerd for his merci giue vs sua obediens and mekenes at halde, and rebel at fle, þat we may cum til þe ioȝ þat ay sal be. 25

LXXII.

Now, of the two kinds of life,

learn the good one!

[+ leaf 42]

O f tua maner in a lif spekis sain Benet in þis sentence, And sais þat the ille lif, þat es ful of wille, it departis man fra god and ledis man til þe pinis of helle, And a-nopir lif, þat es gude, þat departis man fra helle and ledis man to god almihti. þis gude life sal ye 30 lere *with* lufe and gudenes, & ilkain auance opir wid onur and gude dede; þe sekenes of youre bodi, þan it cumis, take it in gude entente and in pacience. Obedience, buxumnes, sal ilkain at opir þlere hastiuelike, charite & gudenes ilkain lere opir, and chastite *with* luue. Ye sal 35

dute god and yure abbesse with luue and charite. And þat
sal lede yow til þe ioy with-outen ende. god giue it vs.

LXXIII.

IN þis sentence mustirs sain Benet mikil mekenes þat
in hym was. For pure mekenes mustirs he here
5 in þe last ende of his reule. He sais þat he ne hauis noht
writyn alle þingis þat fallis to rihtuines. Bott wha sam
haldis wel þise cumaundementis, heȝ god, þat es fadir of
alle, sal ȝelde þaim þair mede. We haue writin þis reule
for to mustir til þa þat ere suuerainis of hali kirke haue
10 clene luue til god and to þaire prome, And ilke sistir til
opir. Bot wha sua wil cume til þe heȝnes and til þe
sikirnes of religiun, Loke þat tay do eftir þe kening of þe
haly fadir þat wnis in manhed in þe heȝnes þat lastis ay.
Of what boke sam ye here, of anikin kening of þalde lai
15 oupir of þe neu testament, Oupir what sum it es, þan es it
þe riht reule of þis life here. Of na boke ne make ȝe force,
bot ȝe may ga þe right gate to god alle-miht. þe life of
þe haly armitis and þaire cumandemens, And þe reule of
sain basili, alle suilke þingis salle ȝe filiȝ. Til hali men,
20 þat gude lif haldes & luuis obedience and gude vertus, þat
may halde þis lif. Bot we, sais sain benet, þat er febil
and for-getil and of febil lif, þis gude lif schamis vs, And
confundis. Bot ye þat wille cume hastelike to þe heȝe
ioy þat lastis ay, Haldes first þurȝ þe helpe of iesu crist
25 þis litil beginning of þe reule þat I haue writin yu, And
salle ye cume til þe heȝnes of mare vertu þurȝ þe kenning
þat I haue musterd. þa þat it vnderstandis and haldis,
Til þaim sal be oppind þe ȝatis of heuin. Lauerd, bigin-
ing and ending of alle gude dedis, giue vs sua þis reule of
30 sain benet for to ȝeme, þat te rengne of heuin be oppind
til vs. Godde gif it vs for his misericorde. AmeN.
Qui uiuís & Regnas, Deus, Per Omnia Secula Seculorum.
AMEN.

This rule
does not hold
all that
belongs to
such a life :
it is only a
beginning.

There are
other and
nobler
patterns
besides,
[1 lf. 42, bk.]

preservatory
to the strong,

confusing to
the feeble.

Keep, how-
ever, this
little begin-
ning, and
thou shalt
rise higher,

and pass
through the
gates of
heaven!

29. vs omitted and then added above the line.

II. THE NORTHERN METRICAL VERSION

OF

The Rule of St. Benet.

(Cotton MS. *Vespasian A. 25*, British Museum.)

[leaf 66]

Regula beati benedicti anglicis *verbis translata*.

This is the rule of St. Benet,	A H þat wyH lely lyue in land Als sant Benet has ordand, Or wyH gyf þair deuocioun Vn-to þe rowle of religioun,	4
	In þis boke þay may see sett þe suthfast rewle of sant Benett With sere pontes þat partens þar-to, Nyght & day how þay saH do.	8
	Monkes & als aH leryd meñ In latyn may it lyghtly ken, And wytt þarby how þay saH wyrk To sarue god and haly kyrk.	12
	Bott tyH women to mak it couth, þat leris no latyn in þar 3outh, In ingles is it ordand here, So þat þay may it lyghtly lere.	16
translated for women into English.	For ilkon þat þar-to er vun Er haldyn it clerly for to kun And to fulfyH it att þar myghit In word and dede both day & nyght.	20
	And ryght to gar þis reule up-ryse, þe wytty man says on þis wyse : Asculda, o filia, disciplina[m] magistre tue— Doghter, he says, tak tent & lere	24
	þe techynges of þi maystres here, And lat þine eris bowand be To þe bydynges of þi moder fre,	
	Whylk moder es cald haly kyrk,	

Hear the
voice of the
church!

[leaf 66, bk.]

4, 5, 26, and often : MS. *p^e*, *p^{ir}*, *pⁱ*. — 22 b. MS. *disciplina*.

Whas wyH vs aw alway to wyrk.

28

þarfor þou saH fande to fulfyH

Through
obedience
thou shouldst

All þat þi modir tels þe vntyH,

And be bowsum to þi souerayn ;

þan saH þou turn to god o-gayn,

32

return to
God, from
whom thou
hast departed
through dis-
obedience.

Fro wham þat þou depayrtyd es

Thurth þine awin vn-bowsumnes.

And doghter, to my tale tak tent :

For godes sak we saH assent

36

AH fleschly wyH for to for-sak

And gostly armurs vntiH vs tak,

Thurth obediens by day and nyght

O-gans þe fend, our fa, to fyght.

40

Doghter, when þou dose ony dede,

Pray specialy god þe to spede,

Let us invoke
God's help,

And what werk so þou sall to wend,

Pray hym at bryng it tyH gude end,

44

So þat, sen he vowches saue

For hys doghters here vs to haue,

þat we neuer *with* oure wykkydnes

Wreth hym, þat oure fader es,

48

So for to mak hym turn hys mode

To hald fro vs hys gostly gode,

Or vs deseryd by þat skyH

Fro þe blys þat he boghit vs tyH,

52

And put vs vn-to pyen for þi,

Als wykkyd saruandes er worthy,

þe whylk, yf þay dyde wele, myght wend

To blys þat es *with*-outyn end.

56

And þarfor suld we vs a-vyse

Out of our syn sone for to ryse

And our hertes vnto heuyn at rayse,

Als haly wrytt on þis wyse sayse :

60

“ þe houre es now, if we tak kepe,

In whilk vs aw to ryse fro slepe.”

þat is, we suld ryse out of syn,

And wyrk so þat we heuyn may wyn,

64

And opyn our eghen to cryst on hyght,

þat namyd es tilastand lyght,

listen to and
follow the
precepts
of Holy
Scripture.

And opyn our eris, hys vose to here,

	Als bokes vs bydes on þis manere :	68
Hebr. iii. 7, 8.	“ Hodie si vocem eius audieritis, Nolite obdurare corda uestra— If þat 3e here hys vose þis day, Turn noght 3oure hertes fro hym oway”—	
[leaf 67, bk.]	Bott tyH hys voce 3e tak gude hede,	
Take heed to God's voice.	And fandes to fulfill yd in dede,	72
	Sen god hase geuen 3ow eris & wytt ; For on þis wyse says haly wrytt :	
Mat. xi. 15.	“ Qui habet aures audiendi audiat. ” Crist vs kens on þis manere,	
He that has ears, let him hear.	And says : “ he þat hase eris suld here þe law of god, and þan tak hede To fulfill yd in word and dede.” For þus þe haly gost wyH ken Thruth haly kyrk aH cristyn men :	76
Ps. xxxiv. 11.	“ Venite, filii, audite me— Cums hider, suns, my wordes to here ! þe drede of god I saH 3ow lere.” Haly kyrk, for our be-houe, Leris how we oure lord saH lufe	80
Let us live so as to please God.	And lede oure lyf to hys lykyng And drede [hym] ouer aH oder thyng. Ryn we suld, whyls we haue day, þat mirknes mare vs noght þe way.	84
	þat mens, we suld lyf wele ilkane, Or we <i>with</i> dynt of dede be tayne. For in oure lyf here may we chese, Whyder we our-self wyH saue or lese.	88
[leaf 68]	And oure lord sekis in world aH-wase Who wyH be sauyd, and þusgait sayse :	92
Ps. xxxiv. 12.	“ Quis est homo qui vult vitam— Whilk man is he þat lyf wyl haue And se gude days, hys saule to saue ? Als-so say of hym am I fayne.” And if þou þan answer o-gayne And says þus : “ lord, þat man am I,” þan to þe says god almyghthy :	96
Who wants to save his soul ?		100

72, 78. MS. *fulfyllid, fulfyllid.*
wise 99. 86. MS. *drede ouer.*

79. MS. þ^u ; like

- “Man, if þou wyth haue lastand lyf
And won in welth *with-outyn* stryf,
On þis wyse be-houes þe do,
Als I saht tell þe vn-to :
- 104
- Proibe linguam tuam a malo—**
In þe begining, still þi tung,
And speke no uyl of ald na zong,
And spayr þi lipes, & hald þam stiht,
So þat þay opyn noght *with* iht !
- 108
- Turn fro euil, & seke to gude,
And seke to pese *with* mayn & mode !”
And þus if we wyth wirk alway,
þan wyth oure lord þus tyht vs say :
- 112
- “Myne eghen on 3ow saht luk ful clere,
And min eris saht 3our prayers here,
And when 3e to me caht or cry,
þan saht I say þus : Here am I.”
- 116
- What mirth to man myght mor acord
þan to here þis voce of oure lord ?
Lo, how mekly & how euen
þat he vs teches þe way to heuen !
- 120
- N**ow, sen our mighty lord *Iesus*
Vnto hys kyngdom euer cals vs,
Ordand we vs in word & dede
At wend to hym *with-outen* drede
- 124
- And *with* our werk mak vs worthy
In endles blis to beld hym by !
For of þat blis may we not spede,
Bot if our werks be worthy mede,
- 128
- And if he ask here in oure steuen :
“Whylk er þo men saht won in heuen ?”
Als dauid in þe sawter boke
Askes of oure lord, who likes to loke :
- 132
- “*Domine, quis habitabit in tabernaculo tuo ?*”
þus of our lord he askes & says :
“Lord, who saht won in þi palays
Or ryst a-pon þi haly hyht ?”
- 136
- And þus oure lord answers þer-till :
“*Qui ingreditur sine macula.*”

To win ever-
lasting life,

(Ps. xxxiv.
13, 14)

control thy
tongue,

turn from
evil, and seek
good.

Ps. xxxiv. 15.

[leaf 63, bk.]

In order to
get to Christ,

let us ask
with David,

Ps. xv. 1,

“Who shall
rest on Thy
holy hill ?”

Ps. xv. 2.

[leaf 60]	He answers þus by prophet steuen,	
God answers,	Wysand vs þe way to heuen :	
Ps. xv. 2 ff.,	“ He þat enters þis world within	
‘ The pure,	Clensid clen of aȝ hys syȝ,	140
	And always wyrkes þat ryȝhtwis es,	
truthful,	And says no thyng bot suthfastnes ;	
	þat in hert hase no wykkyd thoght,	
	Ne <i>with</i> hys tong no uil hase wroȝht ;	144
	þat to hys neghiburs dose no noy	
	In stede ne stayȝ, þare staite to stroy ;	
steadfast,	And þay þat standes and dwels til end	
	Ogans þe fandying of þe fend,	148
	And wyȝ not doy efter hys rede,	
	Ne suffer hym in þam hafe no stede,	
lovers of	Bot settes þair hert & þare powere	
Christ,	Aȝ vnto crist, þat boght þam dere ;	152
	And for godes sake who wiȝ assent	
	To be bowsum and obidient,	
who for His	And for his luf lyfes halily,	
sake lead	And es not eȝh in hert for þi,	156
holy lives.”	Bot knaws þat þaire gude dedes ilkon	
	Er of þe grace of god aȝon.”	
We should	For thurth oure mightes, mor no les,	
ever give	May we begyn nonekyns gude.*	160
the glory	Euil dedes er of oure awn entent,	
to God,	And aȝ gude dedes fro god er sent.	
[leaf 69, bk.]	þerfor hym suld we lose aȝ-ways	
	<i>With</i> þe prophett, þat þusgayt says :	164
like the	“ <i>Non nobis, domine, sed nomini tuo da gloriam—</i>	
psalmist	Lord, vntil vs be no loueyng,	
	Bot to þi naym ouer alkins thyng !”	
	For of oure-self we haf bot sin,	
	And al gude bese in þe bygin,	168
	Namly þat helpes to hele of saule.	
and St. Paul.	þare-for on þis wyse says sant paule :	
	“ <i>Gratia dei sum id quod sum—</i>	
	Aȝ þat in erȝh to me es toȝ,	
	Itt is of þe grace of god aȝon.	172
	Mine awȝ power es noght to prayse,	

Bot wirchep be to god always."	
And who so makes myrth, mor or min,	
In god be-houes his ioy begin ;	176
For aH oure comforth in hym dwels,	All our com- fort is in God.
Als hym-self in þe godspel tels.	
He says : " who to my wordes takes hede	Who heeds His words
And fandes to fulfiH þam in dede,	180
I saH mak hym wele like to be	
A ful wyse man in aH degre,	is like the wise man that built his house upon a rock,
Whylk man, for his hous sal last,	184 [leaf 70]
A-pon a ston hase byggid itt fast.	
When it saH windes or flodes feH,	
Euer may itt stand stifli & wele,	
And harm þair-to may þai do none,	
Be-caus itt es biggid on a stone.	188
þis stone es crist, þat we on caH.	the true foundation Christ.
He gifes vs force, þat we not faH,	
And ilka day til vs he techis	
Thurth haly wordes, þat his men prechis,	192
And als thurgh law of hali kyrk,	
How we in world saH wisely wirk.	
And al þe days of oure lifyng	
Er lent vs allane for þis thyng :	196
For we suld here oure mis amend	Our life is granted us for the mend- ing of our sins,
Thurgh hali kirk, os crist hase kend ;	
þair-for god lens vs oure lif-days,	
Als þe appostil proues & says.	200
He says : " kan 3e not vnder-stand	
þe sufferance of god alweldand?	
Vnto penance it suld 3ow lede	
To mak a-mendes for 3oure misdede."	204
Of swilk sufferance god schewes til vs	
In his godspel, whaire he says þus :	
" Nolo mortem peccatoris sed vt magis—	as is shown in Holy Scripture.
I wil not þe dede of sinful man,	
Bot þat he turn hym & lif þan ;	208
And if he of me ask mercy,	[leaf 70, bk.]
Ful gladly for-gyf hym wyl I."	
þus if we þis question craue,	
Whilk þai er þat heuyn sal haue	212

I.

De iii^{or} condicionibus religionis.

In þis ilk rewle of sant Benett	
Er sere folk in sere plases sett	
To serue god in sere degre,	
Men or wemen whider þai be,	
þat sum er gude & sum not so ;	
Four maners mai men fynd of þo.	252
þe first es men here or womeñ	
þat þair awn kynde wyth clerly keñ,	
And wilfully alway wil wirke	
Efter þe laus of haly kirke,	
And euer-mor be bowsum & baine	
Vn-to þe sawes of þeir sufferaine,	
Als þai may leire in þis boke	
Efter-ward, who likes to loke.	256
þe secund maner es ful perfite	
Als to be anger or eremete,	
A-gains þe fend thurgh faith to fecht	
With dedes of penance day & night,	
Not ainly bi lereing on buke,	
Bot bi þe order þat þai tuke.	
And penance þat þai put þaime to	
Sal mak þam myghty so to do.	
Anely life aß if þai lede,	
Of þe deucl haue þai no drede.	
For god makes þam so mekti of mayne	
And stalworth to stand him a-gayne,	
þat al his dartes may þam not dere,	
Ne his faindinges may þam not fere.	
þe thrid degre es not so gude :	
Men or wemen of wilful mode,	
þat order of religion takes,	
And al obseruauce þat syne for-sakes,	
þat nowder will be obidient	
Vntyl sufferayne ne til couent	
For no thing þat men telles þam til,	
Bot lifes efter þair wordly wiß	
And serues more to worldly thyng	
þan vnto god, of heuen kyng.	

There are
various
classes of
monks and
nuns :

1. those who
live under a
[leaf 71, bk.]
rule and a
superior ;

2. hermits,

living in
solitude ;

3. those who
(living apart)
have no
superior,

[leaf 72]

no monastic
habit,

Syngne of religion haue þai non,
Ne takyn, bot tonsure aHon.
Vnto no hird þai wil tak kepe,
Bot raykes forth als raueand schep. 292
And whar-to so þai turn þair mode,
þat think þaym law and reson gude.

and no rule;

And whar-to þai haue no likyng,
þat think þam es vn-lefful thyng. 296
Be no rewle wil þai be arrest,
Bot lifes als ane vnskilful best.

4. vagrants,

þe fortþ degre 3it es þair als
Of sum þat er in order fals, 300
þat lighthli leues al heuy thing
And folous euer þair flessch likyng.

[leaf 72, bk.]
who go about,
telling lies,

þai raik o-bout in sere contresse,
For þai þair likyng wil not lese. 304
In non abbay wil þai dweH,

fornicating,
and getting
drunk.

Bot wendes a-bout fro cel to cel
And tels lesynges here & þair
To gar men mak þam mery fare. 308

Only the first
class is con-
sidered here.

þai lede þair lif in lechori
And in dronkynnes & in clotony.
þair lifyng es ay war and were ;
þair-for of þam I spek no fare, 312

Bot to þe first I wend o-gayn
For to perfourn our processe playn,
To tel what pontes falles þam vnto,
And als what dedes þam aw to do 316

þat for godes sake here sett
Vnder þe band of sant Benett.
Whare priores es principaH,
And what pontes þer-to suld faH, 320

In þis begynnyng sal be kend.
God help þat it myght haue gude end !

II.

*Vlterius de priorissa et eius condicionibus.*The prioress,
being the
chief,

A Priores aw for to be
PrincipaH in gude degre 324

319. MS. *priours.*

Both in þe abba & with-oute,
 Whar so sche ganges or rides o-boute,
 And to be honored euer hir aw ;
 Bot in her-self sche sal be law,
 Pryde in hert for to haue none,
 Bot loue god euer of al his lone
 And wirchip him werld al-wais,
 Als þe apostel plainly sais
 Vn-to aH folk, who so it be,
 þat takes swilk staite of dignite :
 " *Accepistis spiritum adepcionis.*"
 He sais : " 3e take þe gaste of mede,
 þat lele folk vnto lif suld lede,
 In þe whilk gaste we caH & cry
 Vnto our lord god al-mygHty,
 And 'fader, abbot,' þus we say."
 Bi 3er wordes vnderstand we may
 þat soueranse aw no thing to do
 Bot anely als crist kens þam to,
 Ne no thyng suld þai tech ne lere,
 Ne no thyng bid by þaire power,
 Bot þat myght turn in feld & towne
 þair sogetes to saluacioune.
 Techyng sal be to þam it beres
 Als gastly sede sawn in þair eres,
 And to teching þai sal be bayne
 Als gude soietes to þair souerane.
 For wele wit sche, & so wit þai,
 þat in dome, on þe dredful day,
 Sal reknyng by, how sche þam leres,
 And als who wele hir lessons heres,
 And both þan sal þai haue þair mede
 Efter þair lif þat þai here lede.
 A priores may knaw wele þan,
 Sche beres þe charch of a hird-man.
 And als a graue bihoues hir be,
 þat cure hase tayn to kepe hir fe.
 And hir awn sawle wele may sche saue,
 Al if hir schepe vnryght wyl raue :
 If scho gude techyng teH þam to

328 and honoured
 as such,
 should
 humbly
 [leaf 73]

and devoutly

332

336

340

344 follow Christ
 alone;
 teach her
 convent,

for the salva-
 tion of their
 souls

348

352 [leaf 73, bk.]
 and of her
 own, for she

356

bears the
 charge of a
 herdsman.

360

	And chastes als hir aw to do,	364
	Efter þe rewle þat crist hase kend,	
If offenders will not amend,	And þai wil not þair mys amend,	
	Bott rekliſly hir rede refuse,	
	To crist þan may ſcho hir excuse	368
	In dome, a-pon þe dredful day,	
	And with þe prophet þuſgate ſay :	
(Ps. xl, 10)	" <i>Iuſticiam tuam [non] abſcondi in corde meo,</i> <i>Veritatem tuam & ſalutare tuum dixi.</i> "	
they ſhall be damned,	þuſ for hir werk ſcho may haue mede,	
	And þai dampned for þair myſdede.	372
[leaf 74]	A lſo we ſe ȝit to þe ſame :	
The prioress muſt, in deed and word,	Of priores who takes þe name,	
	In dede and ſaw her buſ aſſent	
	To fulfil it to dubte intent ;	376
fulfil	þat eſ, ſcho ſal in wark fulȝyȝ	
	Al þat ſcho ſal tech oþer vntilȝ,	
	So þat al hir doghters dere	
	þat godes law lightly wil lere,	380
	Bi wordes allayn may haue knawying,	
	How þai ſal do in al thyng,	
	And oþer, þat of hertes er herd	
	And oute of meſure more fraward,	384
	Mai be informed bi hir dede	
	And lere how þai þair liſ ſuld lede.	
her own com- mandments,	þuſ aw hir-ſelf in dede to do	
	Al þat ſcho ſal tech oþer vnto.	388
	And when ſcho hir ſugetes reproues,	
	On al maners luk hir be-houes,	
not doing the deeds which he forbids to others.	So þat ſcho haſe not done þo dedes	
	Whilk ſcho vntil oder for-bedes.	392
	For þan hir lare is not to prays,	
	And criſt þan vnto hir þuſ ſais :	
Ps. l. 16.	" <i>Quare tu enarras iuſticiam tuam—</i>	
	Whi teches þu in rightwiſnes,	
[leaf 74, bk.]	And þu þi-ſelf mor ſynful eſ ?	396
	þu hates my techyng & my lare,	
	Sen þou þi-ſelf haſe ſined mare,	
	And my wordes putes þou þe be-hinde,	
	370b. MS. <i>tuam abſcondi.</i>	

- For of my teching ert þou blind. 400 The prioress
 Ful wele þou may perceaue & se must not see
 A litil mote in þi sister ee, a mote in a
 Bott a grete balk in þin awn sister's eye,
 Vnto þi sight may not be knawn." and overlook
 þus nedes þam-self for to be clere, the beam in
 þat oper folk saht tech & lere. her own.
- A Prioress aw to be slike, She must
 þat scho luf ilkon in-like love all alike 408
 And noght til on for fauor spare
 And mak a-noþer to trauel mare,
 Bot serue ilkon in þair degre
 Samen, als sisters aw to be. 412
 For haly writ sais wele þair-bi :
 "In crist we er aȝ o body."
 And aȝ þat serues vnto a lord,
 In anhede aw þam to a-corde. 416
 And right als god takes no rewarde,
 For riches þat no man be sparde,
 Ne non put doun for pouerte,
 So suld it emang sisters be. 420
 For crist on cristyn folk es heued
 And we his lymys þat here er leuyde ;
 And godes seruandes in haly kirk,
 þat er ordand his werk to wirk, 424
 Aw to be lufid in ewyn degre
 Of hir þat sal þair souerayn be.

De eadem.

- A Prioress þat wil wirchep win
 Aw to chastes on maners th[r]in 428
 þam þat scho sese wil be schrews,
 Als þe apostil playnly schews ;
 "Argue, obsecra, & increpa !" She must
 þat es to mene on þis manere : chastise each
 þai þat er herd & lath to lere, one accord-
 þam sal scho chasti with hardnes ing to her
 Of werk & word, als worthy es. disposition. 432

426b. This heading, like several of the following, is written in the right margin.

428. MS. *thin*.

Meek sisters	And þay þat er meke & obedient	
	And to hir saws wil euer assent,	436
are only to be chid.	þai sal be chastede, when þai sin, With fair wordes þam forto wyñ.	
	And þai þat wil hir lare despise	
Rebellious ones	Or als rebels o-gans hir rise,	440
[leaf 75, bk.]	With þam aw hir for to trete	
she must punish severely and without delay,	With preson & with penance grete ; And sone when þat scho mai persaiue þair syn, lat noght þe tym ouer wayue,	444
	Bot chaistese þam & tery noght Efter þe wark þat þa[i ha]ue wroght	
taking warn- ing from the prophet Hely.	For parel þat mai fañ þarby, Als wos proued of þe prophet hely	448
	And oper mo þat men may teñ, How grete drede es yn sin to dweñ.	
However, she shall first warn them.	Bot first hir-self, & right non els, Sal counsel þam, als crist vs tels,	452
	Bi wordes warli anes or twis. And if þai wil not þair-for rise, To chastese þam scho sal not spare	
	With penance hard, als I said aire.	456
	For hali writ sais on þis wise : “þe fole with word may non chastese.”	
	For þai wil set bi no man saw, þarfor þam bus haue harder aw.	460
	And to þis sam, als clerks may kun, þe wiseman sais : “chastise þi sun And bete him with a wand, I rede, þan liuers þou his saule fro drede.”	464
[leaf 76]	De eadem.	
She must ever remem- ber her great respon- sibility	A Prioress aw for to wite, Als beres witnes in haly writ, Who mekel takes in town or felde, Of mekil be-houes þam rekni[n]g zelde.	468
	And so hir aw to vnderstand	

446. MS. *pauc.* 468. MS. *rekniq.* The scribe seems first to have written *-in-*, then to have altered *-in-* into *-ni-*, forgetting, however, that there should be an *n* also after *i* (or a contraction mark above it).

- What hard wark scho takes on hand
 To gouerne þe saules of sere women
 And aH þair erthly maners ken :
 Sum gude, sum iH, sum eueyn bitweyn,
 Als es in ilk a-semble sene.
 And þair-for scho þat ʒeme þam saH
 Bus haue hir euynty vntil aH
 And fully knaw what falles þam to,
 Als a gude hird aw for to do,
 So þat al hir flok may proue
 And encrease vnto cristes bi-houe.
 No gude hirdes sal set þair thoght
 On erthli gudes, þat gase to noght,
 Mor þan þe saules for to saue
 Of wham þai sal here keping haue.
 For mor we suld ʒern hele of saule
 þan of bodi, os sais sant paule.
 And also crist in his godspeH
 Of þis same makes minde o-meH :
 "Primum querite regnum dei—
 First sal ʒe seke þe blis of heuyn
 And þe rightwisnes of it ful euynt,
 And þan aH þat nedes ʒou vntilH
 Sal ʒe haue at ʒour awne wyH."
 And forþermare ʒit may men rede :
 Oure lord here if we luf & drede,
 þan sal no thing here fro vs fayle
 þat to our saule hele may a-vayle.
 And man or woman þat here wil haue
 Cure of saules fro syn to saue,
 Vnto reknyng saH þai cum
 For þo saules on þe day of dom.
 For al þe saules þai hase in welde
 And for his awn saule saH he ʒelde
 Reknyng to crist, þe domes-man.
 It nedes þat þai a-vise þam þan
 For to do þat in þam es ;
 For if ony of þair schep peris,
 And þe faute be not in þam fun,

472 for so many
different
souls,

476

480 seeking not
earthly,

484

488 [leaf 76, bk.]

but heavenly
weal,

492

496

500 and thinking
of the Judg-
ment-day.

504

The prioress
shall win
reward for
the souls she
saves.

[leaf 77]

þair awn saule þen haue [þai] vn-bun. . . 508
And souerans 3it sal haue þer mede
For saules þai wyn with word or dede,
With gude ensampil þat þai gife,
Or with gude lifyng þat þai lif, 512
Or els with rightwise chastisyng ;
þam falles gret mede for al swilk thyng.

III.

De adhibendis ad consilium sororibus.

In matters of
great import-
ance the
prioress
should con-
sult the
whole con-
vent.

She should
take the best
advice,

and all
should be
[leaf 77, bk.]
contented,

following the
rule in every-
thing.

IN aȝ tymes, when oȝht es to do
þat any grete charge fals vnto, 516
þe priores sal to-geder caȝ
All þe conuent, grete & smaȝ,
þat orderd er, both old & ȝing,
And ask þair counsel in þat thing. 520
When ilkon hase said þair a-vise,
þe priores þan, if scho be wise,
Sal se who a-cordes reson vnto,
And efter þair rede sal scho do. 524
And god schews his myȝht, be ȝe bald,
Als wele in ȝong folk als in ald ;
And þairfor sal in swilk a thing
Samyn com both olde & ȝyng, 528
And mekely ilkon sai þair saw
And nother let for luf ne aw.
And when þai al þer sawes hafe saide,
Als scho assentes þai sal be paide, 532
Als gude discipels saȝ al-ways
Be paide, what so þair maistres sais.
And scho with gude descrecioun
Sal rewle hir wordes bi right reson, 536
And aȝ þai aw be day & night
To saue þis rewle in aȝ þer myȝht,
And in no ponte, for gude ne iȝ,
To wrik efter þair awn wiȝ, 540
Bot euer to be bowsum & bayn
Vnto þe sawes of þair sufferane.
And who so wil not for grete harte,

- With greuouns aw to be gart. 544
 Bot luke þe priores for no thing
 Pase þe riȝt rewle of chastising,
 Bot soberly to wirk al-way
 For drede of dome in þe last day. 548
 When oder lese thynges er to do,
 þan may þe priores cal hir to
 iii or iiii wysest women,
 And do als þair counsel wil ken, 552
 So þat scho hase witnes al-ways,
 Als þe wise man witnes & says :
 "Fac cum consilio, et post factum non penitebis !—
 Do al þi dedes be gude counseȝ,
 þan saȝ þe noght rew þi trauayle." 556
 þair-for a souerayn sal not do,
 Bot if scho ask counsel þair-to
 Owþer of sum or els of aȝ,
 Efter þe thyng es grete or smaȝ. 560

The prioress
is not to
chastise
sisters too
severely.

In matters
of less im-
portance she
needs only
consult a few
of the wisest.

[leaf 78]
But she shall
always take
some advice.

IV.

De vijtem operibus misericordie.

- H**ere er þe warkes on raw to rede
 þat sesis oure sins & makes mede.
 First sal we luf god loud & stiȝ
 With al our hert & al our wiȝ, 564
 And syen our neghburs sal we luf
 Als our-self for our saul be-houe ;
 No man ne women slay with wrang
 Noþer with word ne wapyn strang. 568
 Of oþer mens we sal not steyl
 Ne couet here no wordly wele.
 Fals witnes we sal non here,
 Bot honor al þat cristynd ere. 572
 Godes naym we sal not tak in vayn,
 Ne swer it bot for thyng sartayn.
 And to non here sal we do
 Bot als we wold war don vs to. 576
 Oure awn self we sal deny,

Summary of
a good life.

We should
love God

and our
neighbours.

We must not
kill,

not steal,

not covet,

not bear false
witness,

not take
God's name
in vain,

but do as
we would be
done to.

555. Originally *counsaille*, or the like. Cf. 1518.
 no, MS. *ne*.

We should do penance,	And folow oure lord god al-mychty, Pine oure flesch <i>with</i> penance grete, And couet non delicius mete,	580
[leaf 78, bk.]	Fast & do gude almus-dede,	
clothe the naked, visit the sick,	And cleth þe naked þat hase nede. Seke men suld we viset wele,	
bury the dead, help the hurt,	And bring þe dede vn-to biriele, Help al þo þat harmes haues,	584
	And counsaile þam þat counsele craues, And rek not of þis erthli gude, Bot vnto [crist] turn al our mode.	588
forego re- venge	In our hertes sal we hold non ire, Ne vengeance saff we non desire.	
	Fals frenschep we sal non make, Trew charite so for to sake.	592
and swear- ing,	We sal not swer on euyñ ne morn For fardnes for to be for-sworn.	
	Euyl for euyl we sal not zelde, Bot mayntene right in town & felde ;	596
suffer wrongs,	And if we wranges of oþer take, We sal it suffer for godes sake.	
love foes,	Our enmys aw vs for to lufe, And noght ban þam þat vs reproue ;	600
	For mekely suld we, mor & les, Suffer reproue for rightwisnes.	
be humble,	With pride in hert we sal not rise, Ne be to slaw in god saruyse.	604
	No vs aw lightly to lac, Ne speke no harme be-hind þair bac.	
set all our thought on God,	In god we sal set al our thoght And think þat of our-self es noght	608
	Bot sin & sorow & wrechidnes, And ilka gude dede of god es.	
	þe day of dome vs aw to drede, An vn-to heff we suld take hede,	612
	And were vs euer <i>with</i> al our mayñ Fro filth of sin, þat sarues payn,	
keep from sin, and covet heaven.	And couaite heuyn euer inwardly, And thynk ilk day þat we sal dy,	616

- And rewle our warkes by reson ryght,
 And think þai er euer in godes sight;
 If euyl thoghþtes our hertes tak,
 Kast þam oute for godes sake; 620
 And kepe our moth fro grete carpyng
 Of wikkidnes or of wordly thing.
 Vn-to prayers we sal vs spede,
 And hali lessones here & rede; 624
 And for our mysdedes don be-forn
 Suld we mourn both euyñ & morn.
 In praers to god we [sal] vs schriue
 And mak a-mendes so in our life. 628
 We sal hate to wirk our awn wiþ
 Or our flesch 3ernyng to fulfiþ;
 And on al wise we sal be bayn
 Vnto þe saws of our souerayn, 632
 þat we aw our obidience to.
 And also if we se hir do
 Operwise or wer, als god for-bede,
 þan scho teches vs to do in dede, 636
 þan sal we ordand our wirkyng
 Als crist vs teches, in al thyng:
 "*Secundum opera eorum nolite facere!*"
 He sais þus: "workes efter þer saw,
 And to þair dedes luke 3e not draw!" 640
 þat es to say, if þai wirk wrang,
 And tech 3ou grathly for to gang.
 We sal not couet in our mode
 With folk for to be haldyn gude. 644
 Godes bidynges we sal fulfiþ
 Airly & laite and loud & stiþ,
 And luf clennes and chastite,
 And frendly vnto al folk be. 648
 Fast suld we fle al wayn louyng,
 And mak no strif with old no 3ing.
 To old folk suld we do honour,
 And febil we sal sucoure. 652
 For our enmes sal we pray,
 Til a recorde be redy ay,

We should
act as ever
in God's
sight,

speak no
wickedness,

pray,

mourn for
misdeeds,

[leaf 79, bk.]

keep chaste,

be obedient,

following
good instruc-
tion, not evil
deeds,

fulfil God's
bidding,

be friendly to
all folk,

and help
the weak.
[leaf 80]

	And seker help ay sal we haue Of godes mercy our saules to saue.	656
These 'points of perfect living' will bring the reward	þer er þe pontes of perfite lifyng þat nedful er to old & ying; For if we wil þam gladli do, Ful fair reward fals vs vnto,	660
in endless bliss,	þat es in endles blis to dweH, Als crist sais þus in his godspel: "Oculus non vidit, nec aures audiverunt—	
prepared for the followers of the Lord.	None eghen mai se, ne cris here, Ne hertes thynk þe blisses clere Whilk god ordand to þer bi-houe þat yn þair liues hym lely luf." þarfor es gude þat we tak hede Hym for to luf & als to drede þat vn-to slik blis may vs bryng. Vn-to þat lord be euer loueyng!	664 668

V.

De obediencia ad deum.

Obedience is due to God,	N ow wil I tel, who wil tak tent, How we sal be obedient To honowr god with ilka lym And luf no thynk better þan hym. God suld we luf for thynges thré, Namely al þat hase dignite And in haly kirk to sing & rede: For he til vs merkes slik mede, And for drede of þe payns of heH, And for jernyng in blis to dweH. For merit of þer thynges thre Suld we euermor bowsum be, And hertli faunde for to fulfil AH þat oure souerayn telles vs tiH. þan wil god of our wark be paide, And þan vntil vs salbe saide, Als crist sais in þe sauter buke Thurgh þe prophet, who likes to luke: "Als sone als euer he heres my wiH, Bowes he baynly me vntiH."	672 676 680 684 688
[leaf 80, bk.] for three reasons		
(1. for the church service, 2. for dread of hell, 3. for desire to gain heaven),		
and to the prioress,		

- þus may be saide be old & ȝyng
 þat þaynly bowes to godes bedyng. 692
 And also ȝit our lord iesus
 Vntil his techers tels þus :
 " Who so heres ȝou, he heres me."
 þan be þer sawes wele may we se : 696
 þai þat er to þer souerayn bayne,
 To god he dose þe same o-gayne. God's repre-
sentative.
 And þarfore who so wil be bown [leaf 81]
 To lif bi rewle of religiown, 700
 Fro tyme þai wit þer souerayn wiȝt,
 In wark þai sal it fast fulfiȝt ; Obedience
should be
prompt, to
 þair souerayn wil & þer wirkyng 704
 Suld go to-geder euyn als a thing.
 And al þat wil do þus in dede,
 þe way to heuyn it wil þam lede.
 And harder it es þan oþer ways,
 Als god vntil vs suthli sais : 708
 " þe way of lif, who likes to layte,
 þai sal find both hard & straite."
 For whi al þat wil com þer-tiȝt
 Mai not wirk with þer awin wiȝt ; 712
 Bot hard or softe whider it semys,
 Ai bus þai do os oþer demys. whatever is
commanded,
 þan of þer wark es crist wele paide,
 þat þus til his discipils saide : 716
 " **Non veni facere voluntatem meam** &c.—
 I com not to wirk myne entent,
 Bot aynly his þat hase me sent."
 Ensampil þus he techis vs til
 þat we sal wirk our souerains wil. 720
 Obediens þus, if it be stabil,
 To god & man es acceptabil,
 Not to tary ne gruch o-gayne,
 Ne to answer with worde in vayn, 724 uncomplain-
ing, and
cheerful.
[leaf 81, bk. 1]
 Ne to be heuy in hert or thoght,
 For swilk obedience profitis noght. Otherwise
 Bot if þe hert & wark acorde,
 It es not likand til our lord ; 728
 For al if we fulfil þe dede,

we shall
receive no
reward.

We gete *per*-for no grace to mede,
Bot titter payn, *þat* ordand es
To *þam* *þat* vses vn**housumnes**.
And if we answer oght o-gayn,
Ful mekil mor *mun* be his payn.

732

VI.

Silence,

observed
sometimes
even where
only kind
words would
have been
uttered,

[leaf 82]
must be kept
all the more
where there
is danger of
sin.

For in the
tongue lies
life and
death.

Disciples
have to
listen.

*per*for es alway gude to do
Als *þe* prophet telles vs to ;
For in *þe* sauter *þus* he sais :
“ I said *þat* I sal *þeme* my wais
In ilka tyme, both old & *þung*,
þat I trispast not in my tung ;
To *þeme* my moth also I seke,
And on *þis* wises I am maide meke,
And gude warkes hafe I non don els.”
Lo, how *þe* prophet playnly tels :
Wise men *sum* tyme letes to say
Wordes *þat* menes bot wele alway,
Becauss *þai* wil no iangters be.
þan of mare force may we se
þat euyl wordes suld non here speke,
þe whilk *with* wo er worthi wreke.
And mykel spekyng who so vse,
If it oft gayn, *sum* tym it nuse.
For *þe* wisman witnes & sais :
“ If *þu* vse many wordes always,
Fro syn on no wise may *þow* fle.”
And in a-noþer stede sais he
þat in a manes tung es contende
Life & dede to fa & frende.
And namly *þai* *þat* soietes er,
Gret spekyng *þai* suld for-bere.
For til a maistres fals ij thynges :
To spek & tech hir vnderlynges.
And *þe* discipels suld be stil
And here what es tald *þam* vntil.
And if *þai* oght wil aske or haue,
With gret reuerence *þai* sal it craue,
And al spekyng *þai* sal for-bere,

736

740

744

748

752

756

760

764

And hering, þat þe saule may dere, 768
 And gif þam vnto god allayn,
 Whas trauel þai haf vnder-tayne.

VII.

De xij gradibus humilitatis.

Of meknes may we merure take [leaf 82, bk.]
 Of crist, þat sais þus for our sake 772 Humility
 In his gospel, als clerkes ken,
 Confortand al cristin men :
 “**Qui se humiliat exaltabitur**—
 Who highes him-self, he bese made law.”
 Proude men reproves he in þis saw. 776
 And þam to confort þat er meke,
 þus he says, who so wele seke :
 “**Qui se exaltat humiliabitur**—
 He þat laws hym-self here,
 He salbe high in heuyn clere.” 780 brings exalta-
 þus schews he wele, & suth it es,
 þat oute of pride comes al eghnes.
 And for [þe] prophet wald it fle,
 In þe sauter þus sais he : 784 as the pro-
 “**Domine, non est exaltatum cor meum**—
 Lord, my herte ne mi eghen sight
 Haf I not rasis vp in highit,
 Ne in gret thinges haf I not gayn
 To mak maruayls many ayn, 788
 Bot my lif mekly haf I spende,
 And highed my saule in-to þi hende.
 þer-for, lord, fra scham me schylde,
 Als þe moder dose þe childe.” 792 [leaf 83]
 If we our dedes wil duly dresse
 To haue þe meret of mekenes
 And win vnto þe highit of heuyn,
 To whilk mekenes may lede vs heuyn, 796 rise to
 Hus bus be-gin with hert & wil
 To rase þe stegh þat rechis þer-til,
 Bi whilk Iacob in visioun
 Saw angels wend both vp & down. 800

774b and 778b are misplaced.

783. MS. for prophet.

This ladder	And þis ilk stegh, als clerkes tels, To vnderstandyng es not els Bot thurgh heghnes down to descend And thurgh lawnes vpward to wend.	804
resembles our earthly life.	And als þe stegh, <i>with-outin</i> strife, Es likand til our erthli life, þe whilk stegh thurgh our mekenes euyn God rases vp right to þe heuyn.	808
Its sides are our soul and body;	Two sides <i>þer-of</i> may signifi Both oure saules & our bodi, In þe whilk sides, als men may se, Er xij steles ordand to be,	812
ts 12 rungs are the 12 steps of meekness, and lead to heaven.	Whilk er xij degrese of mekenes, And right way vnto heuyn þat es. And who so likes þat way to lere, þe xij degres þus may þai here.	816
	Primus gradus humilitatis. The first degre of meknes ryght Es euer to set be-for our sight þe drede of god in ilk degre, So þat it neuer for-getin be,	820
[leaf 82, bk.] 1. <i>The first step of the ladder of humility implies the fear of God,</i>	And thinke how þai þat him for-sakes þair mede in <i>heh</i> <i>with murnyng</i> takes; And who so hym wil luf & drede, In heuyn sal þai haf þair mede.	824
	þarfor our lord ay suld we luf, And drede him for our saule bi-houe, And kepe fro sin & fro foly Al þe limes of our body,	828
who sees both deeds and thoughts,	And do oway al flesch likinges, Thynkand þat god þat sese al thinges þat we in world here euer wroght Ouper in wark, or word, or thoght—	832
according to Scripture.	For, als þe prophet proues & sais, God enserches & sese al-wais þe hertes & þe ententes of men, Als clerkes on þis maner may ken :	836
Ps. vii. 9.	"Scrutans corda & renes deus." And also zit þe prophet sais :	
	801. <i>clerkes, MS. crakes.</i> See Notes.	

- "Lord, þou wate my wil alwais,
 And thoghþes þat in my hert er hide,
 Vnto þe er þai knawne & kide." 840
 þarfor who wil life wele alway,
 In his hert sal he think & say :
 "Be-for godes sight I salbe clene,
 Yf I waste myne euil dedes be-dene." 844
 It is for-bed þus for þis skiþ
 Any to folow þer fleschly wiþ ;
 Als haly write comaundes & sais :
 "Turn þe fro flesch likynges alwais." 848
 And pray we god *with* wil & thoghþ
 þat his wil in vs euer be wroght !
 Hali write schews certan skil,
 Whi we sal not wirk our awn wil. 852
 For sum warkes þat vs think *per*fite,
 In godes sight er dedely delite.
 Sum þat þe bodi thynk gude & fine
 Wil lede þe saule vntil hel pyne. 856
 And for þi of slike rekles warkes
 Sais haly writ, os kens þir clerkes :
 "**Corrupti sunt et abhominabiles**—
 þai er corrupid & maide ful vile
 þat uses *with* filþ þair flesch to file." 860
 And when so we ʒern ony thing
 þat may faþ vnto flesch likyng,
 Thinke we god waites vs weterly !
 Als þe prophet sais þus þerby : 864
 "Al my desire both day & nyght,
 Lord, es set be-for þi sight ;
 And al mi ʒarnyng may þou se,
 Il or gude wheder it be." 868
 þerfor euyl desire suld we fle,
 For dede es euer in þe entre,
 Redey to fel vs in þat fit ;
 And þerfor þus sais hali writ : 872
 "Wend þou not, for hard ne nesch,
 Efter þe ʒarnynges of þi flesch—
Secundum desideria cordis non ambules !"

Jer. xli. 3.

[leaf 84]

He who will
live wellmust not
follow his
own fleshly
will

(1 Pet. ii. 11),

but pray God
to work in
him His will.

Ps. xiv. 1.

All our desire

(Ps. xxxviii.
9)
[leaf 84, bk.]must be in
God's sight,and not after
the yearnings
of the flesh.

hen, sen we wote our lord iesus
Es euer bihaldand vntil vs, 876

As our good
angel will
tell God all
our works,

And sese who sekes to godes *seruyse*
 And wil not als wriches *vnwise*,
 And als we wote oure gude angel
 Al our warkes to god wil tel, 880
 Al be it neuer so litil a *schar*—

let us do
nothing to
grieve Him.

þan es wisdom to be-war
No warkes to do our god to greue.
For al if he here lene vs leue

Pg. 1. 21.

For to a-mend vs, whils we may,
Neuer-þe-lese on þe last day
Sal he reherce & sai vs til :
“ þus did þou, & I held me stil.” 888

Secundus gradus humilitatis.

[leaf 83]
2. *The second step of the ladder of humility* is the giving up of one's own wishes and desires ;

Ane oþer degre our meknes proues :
 þat es who hir awn wil not lufes,
 Ne hase no likyng to fulfil
 þat hir desire entisice hir til,
 Bot of þir wordes makes hir myrour,
 Whilk iesus saide, our sauour :

892

as Jesus
came, not to
do his own
will, but his
Father's.

“ **Non veni facere voluntatem meam**—
 I com not to do myn entent,
 Bot his allaine þat hase me sent, 896
 þat es my fader in heuyn on hight;
 His wil I do both day & night.”
 And hali writ wil proue ful playn
 þat our awn wil es worthi payn, 900
 And who so of þer wil here misses
 Serues þe croun of endles blisses.
 þarfor for-sake we here our wil,
 þat we may cum þat blis vntil. 904

iiij gradus.

3. *The third step is obedience to the superior.*

The third degre es þis to take :
 Who þat gladli for goddis sake
 Wilbe obedient *with þer* mayne
 Vnto [þe] wil of þeir souerayne,
 And þat *with* gude cher wil fulfil
 What so þair souerayne tels þam vntil ;

Al[s] be þe apostil es pupplis,
 þat sais þus of our lord crist :
 "He wos meke to his fader rede
 And obedient vnto þe dede."

912 [leaf 85, bk.]
 after the
 example of
 Christ.

[.]
 To gif ensaumpil mor & lese,
 þat þai suld so obedient be
 To þeir souerayns in þer degre,
 And tent no thyng to þer awn wil,
 Bot þer souerayns fast to fulfil
 With obedience in word & dede ;
 Than es þer wark worth mikyl mede.

916

920

iiij *gradus*.

The fourt degre of mekenes clere

924 *4. The fourth
 step of the
 ladder of
 humility
 is patience
 and persever-
 ance*

Es of al þai þat suffers here
 And dose what so þer souerayn sais

Al if þe wark be wrang alwais

Or greuus til þam for to do,

3et sal þai sone assent þer-to,

928

And do it wele *with* al our mayn

With-outyn ony grochin ogayne,

And irk not þan, or it be done ;

Als hali writ wil tech ful son :

932 as taught by
 Christ,

"*Qui perseuerauerit vsque in finem—*

He þat lastes vntil þe end,

Sal be safe & vnto blis wende."

And also haly writ sais þus

[leaf 86]

Ane oþer claus [to] comford vs :

936

"þi hert," he sais, "sal comford take

To be souerand for godes sake."

In oþer places he proues alway

How souerand men to god suld say :

940

"*Propter te mortificamur tota die—*

St. Paul,

Lord, we suffer here *with* sere payn

Al þe day for þi sake for to be slayn."

þat mens : "we suffer payn mekely

Als lams þat er lede for to dy,

944

911. MS. *Albe*. 915. A line is omitted. 923. The *h*
 in *The* was added subsequently. 936. MS. *claus comford*.
 941. MS. *suffor*. 942. Partly on erasure. See Notes.

	And we er not ouercumen <i>þer-in</i> , For mede we hope <i>þerby</i> to wyn; Bot al we suffer it for iesus And for his sake <i>þat</i> so lufyd vs, <i>þat with</i> his awn wil & his rede For our sake wold suffer dede So to saue vs thurth his grace.”	948
and David.	And also in ane oper place May meke men say on <i>þis</i> manere :	952
Ps. lxxvi. 10, 11.	“Lord, þou hase asayde vs here <i>With</i> angers a-gayns our desire, Als siluer es asaide <i>with</i> fire, þou hase vs * vnto þe snare And made vs to haue angers <i>þair</i> .”	956
[leaf 86, bk.]	For to assay vs in swilk thing, If we be meke to his bidyng, And also for to schew <i>þat</i> we Suld to a souerayn bowsum be And wirk efter <i>þer</i> wil alway, Vnto our lord <i>þus</i> may he say :	960
These show us that we should obey our superior,	“Lord, o-bouen set hase þou Souerayns to wham vs bus bew.” <i>þus</i> for god sake we suld be bown To suffer sere persecucioun, What so men wil vn-til vs do ; Als þe gospel techis vs to : Who so betes vs on a scheke, To bede oper we suld be meke,	964
and for God's sake suffer persecution.	And wrang of vs who wil oght haue, To bede þam mor þan þai wold craue ; þan es our mekenes mykil at prase ; Als sant paule þe apostil sais : It be-houes folk of religioun Suffer tenes & tribulacioun, And honor þam <i>þat</i> dose þam seath, Whider þai be wele paide or wrath.	968
To those who wrong us, we should give more than they ask,	And <i>þer</i> meret it may not eke, Bot if þai in <i>þer</i> hertes be meke To suffer wilfully alwais	972
and honour those who harm us.		976
[leaf 87]		980

957. A participle (*don, led, put, set* ?) is omitted.

What so men to þam dose or sais, 984
 And be not greuyd *with* word ne dede ;
 Swilk mekenes makes vs mykil mede.

v *gradus.*

The fift degre es to be swift 988
 Eftir our sin to seke to schrift,

And trewly tel *with*-outyn trayne

Al our lif & nothing layne,

Als hali writ on þis wise sais :

"Vnto god sal I schew my wais, 992

And al my sines *with* mayn & mode

Sal I schew to god so gude ;

For his mercy may mend & pas

AH wikkidnes þat in world euer was." 996

And þai þat þus þer sines wil bete,

þus may þai sai *with* þe pro[p]hete :

"Lord, ah þe sines þat er myn awne,

Vnto þe haue I made þam knawñ ; 1000

And ah onright þat euer I dide,

Lord, vnto þe I haue not hide ;

Bot I sal pronounce for sertane

AH my mysdedes my-self ogayne. 1004

þarfore, der lord, do þou to me

Efter þi grace so grete plente,

And lord, not efter my misdede,

Bot efter þi mercy graunte me mede." 1008

vj^{tus} *gradus.*

The sext degre of mekenes þan :

Who salbe meke, man or woman,

Bus hald þam-self vile & worthy

Al maners of charch to vnderly,

And think þai er worthi to do

Mor þan oni wil put þam to,

And þat þai er worthi to haue

Wor þan any on þam vouches safe, 1016

So litil be þam-self to set,

Say þan þus *with* þe prophet :

"*Consumptus sum et humiliatus*—

I am wastid wor þan I wend,

998. MS. *prohete.*

5. *The fifth step of the ladder of humility is undelayed and unre-served confession.*

God's mercy exceeds all sin.

Ps. xxxii. 5.

[leaf 87, bk.]

6. *The sixth step is self-depreciation, and readiness to do menial work.*

For myne awn kind not I kend. 1020
 Now als a best meke sal I be
 Aneli, lord, for luf of þe."
 God len vs so to be bowsum,
 þat we may til his kingdom cum. 1024

vij gradus.

7. *The seventh step of the ladder of humility is thinking oneself the lowest of the low.*

[leaf 88]

The seuent degre þan of þe twelue
 Es þat vs aw to law our-selue,
 And in hert hald vs vnworthi
 To cum in any gude company, 1028
 And of our-self we sal say þen
 Os þe prophet wil clerely ken :

Ps. xxii. 6.

"**Ego sum vermis & non homo—**

I am a worm & no woman."
 And þusgaite folos þar-on þan : 1032

"Mine awne condicions wil I ken,
 Reproue & oute-kast of al women.
 My hyghnes in herth þen wil I know,
 Bot, lord, þi law hase mayd me law. 1036

Wele es me yn þis lif here
 To be so meke þi laws to lere."
 God len vs so his laws to lufe,
 þat we bide in blis obufe. 1040

viij gradus.

8. *The eighth step is compli-
 ciance with rule
 and good
 examples.*

The aght degre of meke lifyng
 Es þat non sal do no thing,
 Ne no wark þat es for to wirk,
 Bot efter þe rewle of þer kirk 1044
 Or be ensampil to vnderstand
 Of þam we know er wele lifand.

For ensawmpil of oper dede
 Salbe merure vs for to lede 1048
 In our doing bothi nyght & day,
 So þat we folow our rewle alway.

ix gradus.

[leaf 88, bk.]

9. *The ninth step is
 refraining
 from much
 talk;*

The neyntt degre to ald & 3ong
 Es þat vs aw to 3em our tong 1052
 And spek not bot we be requester.
 For hali writ þus hase vs lerede,
 þat who so mykil speking vse,

Of sin þai may not þam excuse ; 1056

And gret spekers er not worthy

For to cum in gude company.

þarfor es gude to take reward

With onest folk þat spech be spaird, 1060

And ordan vs to spek no thyng

Bot honestly to godes loueyng.

x gradus.

The x degre es þus to lere :

Not to lagh with ouer-lyght cher' 1064

Ne with laghing our voce to raise.

For hali writ þus leres & sais :

"A fole," he sais, "bi day & nyght

In laghyng rais his vose on hight." 1068

þarfor es gude to man & childe

For to ler' at be laghter-myld

And of al cowntnanse myld & stil

With-outyn only mater of il. 1072

xj gradus.

The xj wisses þus alway :

Al if vs aw litil to say

And in laghing not rudely rise,

3it es gude þat we vs averse, 1076

When so we speke bi morn or nouñ,

To say our wil in wordes founne,

And þat our wordes be wittely.

For þus þe wisman sais þerbi : 1080

"Sapiens in paucis verbis expedit—

He þat is wise in word & dede,

His wark with fone wordes wil he spele."

And naymly women nyght & day

Aw to vse fone wordes alway. 1084

xij gradus.

The twelft degre wele for to seke

Es, of þam þat salbe meke,

Not aynli to be meke in wil,

Bot in wark mekely to fulfil 1088

Al þat es to þam cumand :

To gang, or ride, or sit, or stand,

1089. MS. *cunand*.

for great
talkers are
not worthy
to come in
good com-
pany.

10. The tenth
step of the
ladder of
humility
is keeping
from much
laughter.

11. The
eleventh
step is

[leaf 89]

concise-
ness and
prudence in
speech.

12. The
twelfth step
is

lowliness
in carriage.

	In kirk, in closter, in town & feld,	
	In way, in 3erd, in 3outh & eld.	1092
	With law lowting þai salbe bayn	
We must look on the ground like the publican,	With-outyn ony gruching o-gayn.	
	Vnto erth down sal þai luke	
	Sorowand for syn, os sais þe buke	1096
[leaf 89, bk.]	Of þe pupplicane, þat prayde	
Luke xviii. 13,	Vnto god & þusgaite saide :	
	“ <i>Miserere mihi peccatori</i> —	
	Lord, al thinges wele know þou can ;	
as unworthy to lift up our eyes to heaven.	Haue mercy on me, sinful man !	1100
	I am vn-worthi, lord,” said he,	
	“To lift myn eghen vp vnto þe	
	Or for to luke vp vnto heuyn.”	
	And also sais þe prophet hewyn :	1104
Ps. xxxviii. 6.	“ <i>Curuatus sum & humiliatus sum nimis</i> —	
	I am bowed to þe erth,” he sais,	
	“And so I am meke mayd alwais.”	
These are the twelve degrees of humility, which,	Now haue I tald þir twelf degrese	
	þat er of meknes for to chese,	1108
	þe whilk may bring vs for to be	
	<u>With god in perfite charite</u>	
	And al our lif lely to lede	
if we do them gladly,	With-outyn trauel or ony drede.	1112
	We sal do gladli of custum	
	þat air til vs wos ful irksun,	
	And not aynli payn to eschew,	
	Bot allayn for luf of iesu.	1116
	And þat lufe & swete delite	
will bring us to endless bliss.	þat in vs salbe so parfite,	
	Oute of al wais it sal vs wise	
	And bryng vs vnto endles blis.	1120

[leaf 90]

Nocturnal
divine offices
are held at
different
hours in
winter

VIII.

De officiis in noctibus.

IN tyme of winter, in Descember,
 Fro þe kalandes of Nouember
 Vn-to þe pase, es risyng right
 At þe aght our of þe nyght,
 And after mydnyght for to rest,

1124

þat þar mete may bi wele degest.
 þan sal þai rise to syng & rede ;
 And after þan who so hase nede 1128
 May haue *per* meditaciounes
 In sawters, saulms, & orisowns.
 And fro al tyme of pase bi al left
 Vn-to þo same kalandes *cum* eft, 1132
 þan es it ordand on þis wise,
 þat nunes sal vnto matens rise
 When þe day be-gyns to daw,
 þat þai litters bi light may knaw. 1136

IX-XVIII.

Mor how þai sal serues do,
 Nedes not her' to tel þam to ;
 þai knaw *per* salmes & ilka verse.
 þarfor þe rowle I wil reherce, 1140
 How þai sal do wirchep alway,
 When þai to god sal sing or say.

More about
services need
not be given
here.

XIX.

Vbiq̃ue credim^{us} diuinam esse p̃senciam—

We trow & wele we vnderstand
 þat our lord god alweldand 1144
 In ilka place es redi bown
 To here our prayer & orisown ;
 And euyl & gude, al heres he,
 Rich & pouer in ilk degre. 1148
 And most we trow he be present
 In haly kirk bi þis entent
 þat his seruand^{es} most comynli
 Serues him *per*, als es worthy. 1152
 þan sen we wote þat he es *per*,
 Oure mynd on hym suld be þe mayr
 To serue hym dredfully always,
 Als þe prophet vs teches & sais : 1156
 “*Seruite domino cum timore !*”
 He sais þus : “serues 3or god in drede,
 Hopand of hym to haue 3or mede.”
 And wisely, sais he, we suld sing
 1153. *per*, originally *pair*, or the like.

[leaf 90, bk.]
In all diuine
service
the p̃sence
of God should
be remem-
bered.

We should
serue Him
with fear

(Ps. ii. 11),

wisdom,

	Lessons vn-to goddes loueyng.	1160
	In ayn oper plase sais he	
	þat angel[s] sal our synging se :	
(Ps. cxxxviii. 1)	"In conspectu anglorum psallam tibi."	
	On þis maner til vs he teles	
	And sais : "lord, in sight of angels	1164
[leaf 91]	Sal we syng to þi wirchep."	
	þan aght vs for to tak gude kepe	
	þat our prayer & orisoun	
and devotion.	Be done <i>with</i> gude deuocioun,	1168
	So þat our hert & moth acord ;	
	þan es it likand til our lord	
	And vnto his angels also,	
	Sen we may se, al þat we do	1172
	And þat we say bi day or nyght,	
	Al es set befor þare sight.	

XX.

As we would obey a lord here, who could benefit us,	Bi gude ensaumpil may we se, How bayn & bowsum we wold be	1176
	Vn-to a lord, her' whar we lif, þat ony gude myght til vs gif.	
	We wold hym loute, es not at layn, And til his bidyng be ful bayn	1180
	<i>With</i> al wirchep þat we may weld. þan of mor force in town & feld	
	Wirchep suld we til him bede þat in heuyn sal merk vs our mede.	1184
	<i>With</i> sorow of syn we suld him seke And wirchep <i>with</i> wordes meke.	
	For haly writ lely vs leres þat law hertes lightly he heres.	1188
	Our prayers suld be ordand euyn Schort & cten to god of heuyn,	
	Bot if deuocioun cum emang And likyng for to hald þam lang.	1192
	For haly writ þus leli leres : Heuyn es thirld <i>with</i> schort prayers ;	
	þat es to say, if þat þai be	

Mellid *with* no kyns vanite, 1196
 Bot vnto godes wirchep alway.
 God grant vs *grace* so for to pray.

XXII.

Quomodo sanctimonialles dormiant.

A H samyn o nyghtes lig þai saH, All should sleep in one house, 1200
 If a hows wil herber þam aH,
 And ilkon serly in a bede,
 And ilkon in a kirtil clede
 And girdid o-bown on al wise,
 þat þai may be redy to rise. 1204
 And if þar be gret company,
 þat al may not in a hows ly
 In sere bedes, als I said hare,
 þan ald women & wise of lare
 May haue 3ong nouices, þat þai lere, 1208
 To lig in a bed both infere.
 In þe hows whar [þai] lig o nyght,
 Candel or laumpe sal euer be lyght. 1212
 And kniues to bed þai sal non bere,
 For dred þat þai myght do þam dere.
 When tyme es ordand, on al wise,
 With-outyn tareyng luk þai rise
 And hast þam hertly for to cum
 Vnto godes serues al & sum.
 And þis es þe encheson why
 þat þai sal al in a hows ly : 1220
 Be-caus no idilnes sal vse,
 Ne fro godes serues þam excuse.

XXIII.

And if þar ony vn-bowsum bene,
 Or prowde in hert, os sum er sene, 1224
 þat to þar rewle ne þer souerayn
 Wil not bow, bot gruch o-gayn,
 Twise preuely þai salbe blamyd
 And, bot þai sese, opynly schamyd. 1228
 And if ane wil not mend her so,

1203. MS. *alwise*. 1211. MS. *whar lig*.

	Opyn reprofe falis hir vnto	
	Omang þe couent euer-ilkane.	
	And if sche ȝit be ouer-tayn,	1232
	And sche ken þe perils of cursing,	
3. excommu- nication,	Sche salbe cursid for þat same þing.	
	And if sche wil not mend hir mynd,	
4. beating.	þan bodely sche salbe pynd.	1236
	And in hert penance sal sche lende,	
[leaf 92, bk.]	Vntil sche wil hir mys amend.	

XXIV.

Modus castigacionis.

	N oman suld curs mor ne lese	
	Bot for thyng þat ful greuus es.	1240
	And so sal penance mor & myn	
	Be gyfyn & getyn efter þe sin,	
The punish- ment should be measured by the fault: be lighter	Als light penance for litil thing,	
or heavier,	And for gret greuus chastying.	1244
	Als if a non be nyght or day	
	Forget þat sche suld sing or say	
	Or ony werk þat sche suld wirk	
	In couent or yn hali kirk,	1248
as suspension from meals only, &	Sche salbe suspend fro þe mete	
	Al tyme þat hir felows sal ete.	
	Allayn at mete syne sal sche sit,	
	þat oper may hir trispas wit.	1252
	Sum seruyse salbe fro her let	
	[.]	
	Mor þan for oper on raw,	
	þat sche may so hir trispase know.	1256

XXV.

	Mor greuus syns if on wil wirk,	
	Sche salbe suspend fro þe kirk,	
	Fro mete, & fro al company	
	þat sche myght oght be cumfort bi.	1260
	Allone by hir-self sal sche do	
	What wark so sche es put vnto,	
	So for to punych hir body ;	

or from
church,
meals, and
al company,

[leaf 93]

1254. Here, for the second time, a whole line is omitted.
1259. *fro al*, MS. *for al*. Cf. 2463.

Als þe appostil speks þerbi : 1264 in accordance
 Swilk men, he sais, sal trauel tast with the
 With grete fullyng þer flesch to wast, words of the
 So þat þer saules may safly cum apostle.
 Bi-for god on þe day of dom̄. 1268

XXVI.

Vt non communicent cum ex-communicatis.

[If] None or nouese, mor or lese, Whoever
 Comyn with þam þat cursed es, communes
 Or cum vntyl hir whar' sche dwels with one
 To ete or speke or do oght els, 1272 excommu-
 þe same payn sal þai vnderly nicated
 þat sche suffers for hir foly, incurs the
 Vntil þai haue þat mys amend, same punish-
 Bot if þar souerayn haf þam send : 1276 ment,
 þan may þai baldly speke & do unless sent
 Als far os þai haf leue vnto. by the
 superior.

XXVII.

De pertinentibus ad custodem.

A ne Abbot or a priorese, The superior
 þat so ouer oder kepers es, 1280
 Aw besily for to be-gyn should be
 To hele þam þat er hurt with syn, eagerly con-
 Thurgh haly lernyng þam to lech, cerned about
 Als crist þus in þe gospel tech ; the one sick
 He sais : " to hel folk es no nede in sin,
 Ficiciens her for to bede, 1284 [leaf 93, bk.]
 Bot þo men þat er seke & sore
 Nedes for to haue medcyns mor." 1288
 A souerayn aw þarfor to send send sisters
 To þe synful, þair mys to mend, to her,
 Of þe eldest & þe most wise,
 Bi þair resons to ger þam rise, 1292
 And tech þam turmentes for to take
 And suffer þam for godes sake,
 And so assay bi þer soft saw
 The synful to meknes at draw. 1296

pray for her,	For ane sinful al suld þai pray þat god wise hir to better way.	
and act like the good shepherd to	Ilka hird aw to do þis, So þat non of his schep perise. And in case þat on perist were, Ensaumpil of crist may we ler' To comford þam at our power'. For he tels vs on þis maner'	1300
the straying sheep,	Bi ensaumpil how a hird-man A febil schepe warest & wane: He left al his flok os him list And went to seke ane þat he myst ;	1304
[leaf 94]	And sune when he had fon þat same, A-pon his bak he broght it ham ; And þerof wos he so wele payd, þat to his neghþurs þus he said :	1308
who brought it home on his back	" <i>Congratulamini mihi quia inueni ouem quam &c.</i> — Bes glad & makes mery with me! My schep wos lorn, & fun es he." So aw a souerayn for to seke þam þat dose wrang, with wordes meke, And fathly faund with myght & mayne To get þam til þe flok ogayne.	1312
(Luc. xv. 6).		1316

XXVIII.

If the said modes of correction,	And if it faH, als god for-bede, þat ony haue don gret mysdede And wil not mend her bi no way For noght þat men may do or say, For fair wordes ne for chaistying, Ne for dred of þe gret cursyng,	1320
as well as prayers,	þan sal þe souerayn nyght & day Ger al hir sisters for hir pray.	1324
prove ineffi- cient, there remains only	And if sche non wise wil amend, þan, als þe appostil hase vs kend,	1328
5. expulsion,	Sche salbe catchid fro cumpany, þat oper bi not hermyt hir by. For thurgh a schep þat rote hase hent May many schep with rote be schent.	1332
as one sheep with the rot may give it to many. [leaf 94, bk.]	So may a synful man do scath	

Vnto him-self & oper bath.
 Swilk foles es best forto for-sake,
 Sen þat þai wil no mercy take. 1336

XXIX.

And if ane so for wikkid dede
 Leue hir abbay & hir wede,
 And lif in world efter þer wil,
 And sine wold turn þe hows vntil, 1340
 þe penance to hir sche sal restore
 Of þat dede þat sche went oute fore,
 And profer hir-self to suffer payne
 At þe ordenance of hir sofferayne, 1344
 So þat men may hir meknes knaw
 Thurgh hir lifyng, if it be law.
 And if sche eft a-way wil go,
 Eft sal sche be resauyd so. 1348
 And þe third tyme if sche be gone,
 A-gayn hir aw not to be tone,
 Bot whar hir list þan lat hir pas,
 Als sche þat neuer of order was. 1352

One who has
left the con-
vent can be

re-admitted
twice,

but not
oftener.

XXX.

Chastyng aw mesured to be
 To ald & zung in sere degre.
 For þe trispas of childer zing
 Aw men to vse soft schastisyng, 1356
 Als fastyng & betyng *with* wande
 And noþer strakes of staf ne hande.
 And if þai wil of wordes haf drede,
 To bete þam þan it es no nede. 1360

Children
should be
punished
differently
from grown-
up people.

[leaf 95]

They should
be beaten
with a rod
only.

LXV.

De preprocita, id est subpriorissa.

IN þis maner it ordand es,
 þat a president subprioress
 Sal non be chosin for no chanch
 Bot by þe prioress puruyanch.
 For [if] it wor done oper-wise, 1364

A sub-
prioress
should not
be chosen
except by
the prioress'
provision,

lest conten-
tions

Strif & debate myght lightly rise.
For if sche wor chosin be þo same
þat chays þe priores by nayme, 1368

and pride
should arise,
and she
should think,
'If the prior-
ess died,
I should
be chosen
prioress.'

A highnes in hir hert myght lend,
Thinkand þus in hir awn rede :
" If þat þe priores wor dede, 1372

þo same by wham sche chosin es,
Wold ches me vnto priores."

And so perchanch in swilk a case,
If kontek in þe couent rase, 1376

þe subprioress so *with* pride

A-gayns hir souerayn suld sone chide,

And gete oþer of hir assent

To maynteyn hir in swilk entent 1380

i [leaf 95, bk.]

And for to supplant hir souerayn ;

And in swilk case myght *sum* be slayn

And perels fast, als folk may fele.

And þarfor es it ordand wele, 1384

þat subprioress & segerstone

And oþer offecers ilkon

Sal non be chosin bi no way

Bot als þe priores wil puruay. 1388

And who so oþer-wise hase chose,

þe priores aw þam to depose

And oþer in þar' stede to take

In gude luf & for godes sake. 1392

Subprioress sal euer be bayne

Vnto þe saws of hir souerayne,

And no thing wirk a-gayns hir wil

Arely ne layte, ne loude ne stil. 1396

For þe mor high state þat þai haue,

þe mor þam aw þer rewle to saue.

otherwise

And if sche groch oght for to do

Of thyng þat touches þe rewle vnto, 1400

Or if sche maynteyn mor or lese

For to myspay hir priores,

Or els rebel a-gayns hir rise,

she is liable
to correction

Be word sche salbe warnyd thrise, 1404

And bi þe iiij tyme, bot if sche mende,

Be chastid als þe rewle hase kende.
 And if sche wil not mend hir so,
 Sche salbe pute hir office fro,
 And ordand in hir stede to be
 On þat es abil to þat degre.
 And if sche wil not mend hir ȝit,
 Oute of þair flok sche salbe flit.
 Bot euer þe priores bus nede
 Haue gude discreciun in hir dede.
 Scho bus wirk be non enuy,
 Bot for þe luf of god anely,
 Be charite & concience clene,
 And þe rewle right to maynteyn.
 And if sche so ordand hir dede,
 Of god þan getes sche mykil mede.

[leaf 96]
 1408 and deposal.

1412
 The prioress,
 however,
 should be dis-
 creet, and led
 by pure
 motives.

1416

1420

XXXI.

De eleccione celararie.

A Celerer sal schosin be
 Bi counsel of þe comunalte
 And fully bi þe hale assent
 Of þe priores & þe couent,
 Wise & meke & of myld thews,
 Not prowde ne lithere, like to schrews,
 Not slaw ne grochand in hir dede,
 Bot swilk als wil god loue & drede.
 Scho sal tak ȝeme to mor & les
 Bi puruyance of þe Prioress.
 For al sal cum into her hend
 þat salbe in hir offece spend.
 Hir offece sal sche gladly do,
 And ȝeme wele þat es takyn her to.
 And who so askes hir skilwis thyng,
 Sche sal not greue þam with groching.
 Bot if it a-cord not with wit,
 Mekely sal scho warn þam it.
 And if it aw forto be done,
 Scho sal it gif gladly & soñe.
 So vnto hir gret mede may rise,

The cellaress
 is to be chosen
 by the con-
 vent,

1424

to be meek
 and gentle,

1428

and care for
 all,
 [leaf 96, bk.]

1432

as she has
 so much in
 haud.

1436

She shall
 grant all
 reasonable
 requests.

1440

Great will be
 her reward

1418. þe omitted and then added above the line.

	Als þe appostel sais on þis wise :	
(1 Tim. iii. 13)	" Qui bene administraverit, gradum bonum sibi acquirit—	
for duties fulfilled.	Who serues wele, with hertes fre, Wins to þam-self a gud degre."	1444
A cellaress must be kind to children and the poor,	A celerer aw to be myld & meke For to serue þam þat er seke, And 3ong childer, & gestes pore, And oper þat askes at þe dore.	1448
as accountable on Doomsday. [leaf 97]	Vnto al swilk tent sal sche take And serue þam for godes sake, Witand of aȝ swilk doing On domesday sal [sche] mak reknyng.	1452
She shall look after all the abbey utensils,	Al þe vessel of þe abbay Aw hir to 3eme in right aray, So þat non perise ne be lorn Be hir defaute ne euyne ne morn.	1456
be fair of answer	Scho sal not saue hir-selu vntil, Bot wrik al be [hir] souerayn wil. Fair of answer sal sche be To euer ilkon in þer degre.	1460
(Ecclesiasticus xviii. 17),	For meke answer es mykil at prays, Als hali writ witnes & says : " Sermo bonus super datum optimum— Fair wordes in ilka plase Er oboun oper giftes of grace."	1464
and gladly give when others crave.	A celerer sal gladly fulfil Al þat fals hir offece vntil, And gladly gif when oper craue, And mekely ask what so wil haue.	1468
	And if scho so rewle al hir dede, þan may scho serue ful mykil mede.	

XXXII.

De officio sacriste.

The sacristan
should ring
the bells,

The Priores, & oper nane,
Aw for to ches a segerstane
To ring þe bells in right aray

1452. *sche* or *scho* is omitted after (or before) *sal*. 1458.
MS. *albe souerayn*. 1468. *so*, see Notes.

Til al þer seruys nyght & day.		
And wisely aw hir forto wirk		[leaf 97, bk.]
To kepe enourmentes of þe kirk,	1476	have the charge of the belongings of the church, and its rent.
Als chalese, boke, & vestmentes,		
Relekes, waxe, & annual rentes.		
Er aw to ordan al bedene,		
Als vessel, close, & kep þam clene.	1480	
Indentures suld þai *be ilkon,		She and the prioress shall each have an inventory of the convent's property.
And þe priores sal kepe þe tōne,		
So þat when on sal out flit,		
By þer endenturs may þai wit,	1484	
What thynges efter on er left		
To hir þat sal resaf þam eft.		
And who so wil reklesly wirk		
Or files þe þinges of haly kirk,	1488	
þai-salbe chasted greuously		
Efter þer warkes es worthi.		

XXXV.

De septimariis coquine.

I N þe kechin sal þai serue oboute,		
Ilkon þer wouke <i>with-outyn</i> doute,	1492	Weekly kitchen-service is obligatory,
And serues sal non refuse,		
Bot if skilwis caus þam excuse,		with certain exceptions.
þat þai til oþer thinges takes tent		
Mor profetabil to þe couent.	1496	
And euer þam aw to tak rewarde		
At euer þe eldest most be sparde.		[leaf 98]
And when on hase endid hir wouke,		
Besily hir aw to luke,	1500	Those serving should keep every-thing clean,
þat al be clene þat to hir feþ,		
Both howses, clothes, & wesseþ,		
To liuer os clene os scho kan		
Vnto hir þat sal serue þan,	1504	
So þat, if oghit wantand be,		
In whom defaut es, may men se.		
And who so þus salbe seruand		
May tak a sop wele be-for-hand,	1508	and take a sop early,

1481. We had expected a transitive verb. *albe.* 1501. MS.

before the
regular meal.

So þat þer penance bi not gret
Forto bide til þe latter mete,
And for þai sal *with* meri cher
Serue ilkon on sides sere.

1512

At the week-
end, she
shall kneel
to the con-
vent,

When on hase seruyd a wouk to end
And sal oute of þer seruys wend,
Kneland bi-for þe couent
þus sal scho say *with* gud entent :

1516

Ps. lxxxvi.
17)

“ *Benedictus es, domine, qui adiuvisti me—*

Blissid be þou, lord, þat neuer falled,
þat hase me helpid & counseld !”

and thank
God thrice.

Thris on þis wise sal scho say,
And blisyng take, & wend hir way.

1520

[leaf 98, bk.]
Her successor

And scho þat enters in seruese,
Kneland sal say on þis wise :

(Ps. lxx. 1)

“ *Deus, in adiutorium meum intende—*

shall pray for
God's help.

Lord, to my helping þou take hede,
And hast þe hertly me to spede !”

1524

And *with* hir hed scho sal bow down

And mekely take hir benysoun ;

And on þis wise when sche don has,

Vntil hir serues sal scho pas.

1528

XLV.

De delinquentibus in ecclesia.

For mistakes
in divine ser-
vice,

If þat on faille in ony thing,
In verses or saulms to rede or sing,
Or in lessons þam er kend,

atonement
must be
made ;

Bot þai mekely þat mys amend

1532

þair in presens of company,

Grete payn sal þai vnderly.

And þe nouices, whils þai er ȝing,

Aw to be scorid for swilk a thing.

1536

XLVI.

likewise for
carelessness
about work

And als who so wil fayntly faille

And not trewly do þer trauayle

in kitchen

In kechin, celer, or in cels,

bakehouse,
etc.,

In bakkows, brewhows, or ourels,

1540

Or els þat loises mor or les

1518. Originally *counsailed*, or the like.

Bi resoun of þer reklesnes, [leaf 99]
 And comes not son to þer souerayne
 For þat trispas to tak þer payne, 1544 particularly
 Bot layns it stil, os no man wist, if not ac-
 Til it *with* oþer be puplist, knowledged
 þan sal mor payn to þam be layde at once.
 þan if þam-self þe suth had saide. 1548
 For if none wit þerof bot þay,
 Vnto þer souerayn suld þai sai
 Or til þer confessure in hi,
 þat may þam mend al preuely. 1552

XLVII.

De horis assignandis.

Subprioires, als woman wise, On the sub-
 Sal kepe þe oures of god seruyse, prioress or
 Or els a-noþer bi her assent her substitute
 Vnto þat office sal tak tent, falls the duty
 So þat seruyse bi day & nyght of maintain-
 In ilk seson be rewlid right. ing and regu-
 And scho sal assigne old & ȝing lating the
 Til aȝ þat þai sal rede or sing, 1556 worship.
 And se þat non sal syng ne rede
 Bot þat er abil vnto þat dede. 1560
 And dredefully ilkon sal do
 Al þat þai er assigned vnto. 1564

XXXIX.

De mensura ciborum.

Who to þe kechin sal tak tent [leaf 99, bk.]
 Sal ordan wele for þe couent Regulations
 Euer-ilk-a day ij maners of mete, about food.
 Bi-caus þat who so may not ete 1568 Two kinds of
 Of þe ton for nokins nede, ment shall be
 Of þe toþer þai may þam fede. provided,
 So til a couent suffes may
 ij maner of potege ilka day. 1572 and two kinds
 If þai hafe appils or oþer thing of soup;
 Ordand of þeir awn growyng, also fruit, if
 they have
 any.

- pen sal þai make seruys of slike
 Vnto euer-ilkon in-like. 1576
 Every lady
 shall have
 1 lb. of bread
 daily
 To ilka lady suffise may
 A pond of bred a-pon a day,
 Wheder þai wil ete ons or twise.
 If it be ordand on þis wise, 1580
 (keeping a
 third for her
 supper),
 þat euer-ilkon wil of hir laue
 þe third part til hir sopper saue,
 And to þe celerer wil it seme
 Swilk seruys for to saf & 3eme. 1584
 but more
 during hard
 work,
 And who so wendes gret trauel til
 Salbe seruyd at þer souerans wil,
 With mōr or les þat es to mene,
 Bot euer þat non outrage be sene ; 1588
 though al-
 ways with
 moderation.
 [leaf 100]
 For no thyng es [als] gret enmy
 Vnto godes fotk als glotony.
 And þarfor þus sais iesus crist,
 Als witnes wele þe euaungelest : 1592
 Luc. xxi. 34.
 “ **Videte ne grauentur corda uestra
 crapula et ebrietate—**
 Greues not 3our hartes for no nede
 With glotony & dronkenhede.”
 And les mesur in ilka thing
 Salbe vsid to childer 3yng. 1596
 Children
 shall have
 less.

XL.

De mensura potus.

- Similarly
 in the case
 of drink,
THE mesure salbe of þer drink
 Set efter þer souerayn think,
 Efter þai trauel arely & late,
 And after þe plais es cald or hate ; 1600
 Bot at þai neuer assent vntil
 þair flesch 3ernyng fully to fil.
 Softly sal þai tast, & fair,
 Drynk þat may þer hedes inpair, 1604
 Als myghty wyne or nobil aile.
 For þe wisman tels slik a taile :
 “ Wyne þat es myghty & strang
 Mase witty men forto wirk wrang.” 1608

1589. MS. *es gret* ; cf. p. 28, ll. 11–12. 1600. MS. *hete* ;
 cf. 2004.

parfor es wit, to lest & mast,
 Wine or aile softly to tast.
 And if þai in slik places be,
 þat þai of noþer haf plente,
 Swilk os þai find þen sal þai fande,
 And loue god hertly of his sande.

All should be
 moderate

1612 [leaf 100, bk.]
 and grateful.

XXXIII.

Vt nichil proprium habeant.

IN relegion, als it es knawn,
 Sal þai haf no thing of þer awn,
 Ne no þing clame be propirte,
 Bot al þing sal in comun be.
 No giftes sal [þai] gif ne take
 Bot anly for þeir souerayn sake,
 Ne no þing sal þai clayme ne craue
 Bot als þer souerayn wouches saue.
 Tabela, boke, ne oþer gere
 With-outyn hir wil sal þai none were,
 Bot whatkyn þing so on haf saþ,
 þat salbe comunz vnto þam aþ.
 Scho þat wil not wirk on þis wise,
 Scho salbe warned anes or twise;
 And if scho so mend not hir hert,
 With greter payn scho salbe gert.

1616 Individual
 property is
 not allowed

1620

1624 either in
 tables or
 books, or
 anything else.
 Everything
 should be had
 in common,

1628

XXXIV.

For haly writ witnes & sais
 How þai þat wons so in abbais
 Aw to haue leuer of al thing
 þat leful es to þeir lifing.
 And ilkon aw in-like to haue,
 And efter mor aw non to craue.
 Bot euer-ilkon, als I air saide,
 Of hir part sal hald hir paide.
 And if ony be so vnbayne
 In word or werk to groch ogayn,
 And scho þer-of þan be ascried,
 With penance sal scho be chastid.

1632

1636 [leaf 101]

and every-
 body be
 satisfied.

Grumblers

1640

shall be chas-
 tised.

XXXVI.

De sororibus infirmis.

Special care
and kindness
should be
bestowed on
the sick,

When ony of godes saynd[s] es seke,
Aȝ þe oþer sal *with* hertes meke 1644

Confort hir & *with* hir dweȝt,
Als crist vs kens in his gospeȝt :

“Seke I wos,” suthly sais he,
“And kindly com ȝe vnto me. 1648

For þat ȝe did oþer in my name,
Vnto my-self ȝe did þe same.”

who, on their
part, must be
humble

þai þat er seke sal vnder-take
þat oþer þam serues for gode sake 1652

And forto fulfil charite,

and patient.

And nothing for þer awn degre.

In seknes suld þai haf sufferans
And loue god euer of alkyn chanchi. 1656

For þe mor þai er meke & stil,

þe mor mede es ordand þam til.

And so a souerayn sal euer be meke

[leaf 101, bk.]

And bowsum to þam þat er seke, 1660

And *with* gude [wil] alway to spend

All provi-
sions should
be made for
their re-
covery and
comfort,

On ony þing þat myght þam mend,

And ordan seruandes þam vntil,

þat wil þam serue *with* gude wil, 1664

as quiet
rooms,

And honest place for to be in,

Whor þai may [s]it *with*-outyn dyn.

baths, balms,

Bathes & bawmes sal þai haue

Als oft-sithes os þai wil craue. 1668

And gladli sal men to þam gete

and meat or
fish to eat.

Flesch or fisch, what þai wil ete.

And when þai er fulli amend,

Lif furth als þe rewle hase kend. 1672

XXXVII.

Also age
should be
considered ;

A souerayn aw forto be-hald

ȝapli vnto ȝong & ald,

1643. MS. *saynd*. 1661. MS. *gude alway*, 1666.
MS. *it*, apparently a blunder for some verb, possibly *sit* or *li*.
1669. *men* omitted and then added above the line.

þat euer-ilkon in þer degre
 Be ordand als þam aw to be,
 So þat þe zong may trauel tast,
 And þe eldest be hordand mast.

1676

the young
 should do
 more work.

XXXVIII.

De leccione ad prandium.

THE couent, when þai set at mete,
 For to rede sal þai not for-gete.

1680

During meals
 one sister
 should read,
 conforming
 to certain
 rules.

On þe sunnday sal on begin,
 And al þat wouke scho sal not blin.

Vnto hir felos sal scho say,

[leaf 102]

Besekand þat þai for hir pray.

1684

And sone when þat scho enters in,

þis vers to say scho sal be-gin :

“**Domine, labia mea aparies**—

Ps. li. 15.

Lord, opin my lippes als gastly lech,

And my moth sal þi louyng tech.”

1688

Hir souerain sal blis hir gud spede,

And so scho sal be-gin to rede.

þan of al nose þai salbe stil

And grathly tak entent hir til.

1692

Then the
 others should
 be silent,

If any of þam nede oght to haue,

Softly *with* signes þai sal it craue.

making signs
 for what they
 want.

And scho þat redes sal sithen ete

With þam þat serues at þe mete.

1696

And in order þai sal not rede,

Bot who so best can do þat dede,

And most likandly tels & leres

The best
 reader is to
 read.

Vnto þam þat þe lesson heres.

1700

XLI.

In quibus horis reficiantur.

Of time of mete now es to lere,
 In times & sesons of þe zere.

*Regulations
 about meals.*

Fro pas right vnto witsunnday

After Easter:

At þe sext our ete sal þai,

1704

dine at the
 sixth hour,

þe whilk es midday for to mene,

And sine sal þai soupe bedene.

and sup.

1686, 1690. MS. *salbe gin*.

[leaf 102, bk.] In summer: feed at the ninth hour on Wednes- day and Fri- day (save at haytime and harvest),	In somer, fro witsunday be past, Wedinsday & friday sal þai fast,	1708
	Bot if þai oþer swink or swete In hay or corn with trauel grete. And if þai non slike trauel done, On þos days sal þai fast to none.	1712
at the sixth hour on other days,	And on oþer days, als I air saide, At mydday sal þer mete be graide. Bot al þis salbe purued playn At þe ordinance of þer souerayn.	1716
In winter: feed at the ninth hour.	What seson so scho putes þam to, With-outin groching sal þai do. Fro time þat december be-gin Vntil clene lentyn cum in,	1720
	At hi none sal þai ete; þer lesons sal þai not for-gete. In lentyn sal non to mete gang,	
During Lent: fast,	Or efter þe our of euyng-sang; And al seruys þan sal þai sai Efter mete bi light of day, So þat al be rewlid right	1724
and go to bed by daylight.	At wend to bede bi dais lyght.	1728

XLII.

Vt non loquantur post complectorium.

After the last meal	I N times when þai sal soup infere, þen sal þai set efter soppere	
[leaf 103]	Al in a stede, whor þai wil sit, And rede lessons of hali writ	1732
follows colla- tion with reading of the Bible or liues of saints—	Or els of liues of hali men, þat gastly comfort may þam ken. Tales of trofils þai sal non tel, Ne oþer maters þan of mel,	1736
	þat may let haly orisoun Or driue þam fro deuocioun. On fastyngdais, in ilka place, Efter euynsang a litil space	1740
on fasting- days it is after even- song—	In a stede þai sal set down And mak a schort colacioun.	

- And als son os þai haf done,
 Al samen sal þai wend ful son 1744 and then
 Vnto complin, mor & myn. compline,
 And efter þe our of complin whereafter
 In þer hertes al sal þai hurd, all speaking
 And non haue lef to spek a word, 1748 is forbidden
 Bot gestic or oþer þinges it gar— except to
 Bot þai spek it myghȝt be-war— guests,
 Or if þer souerayn say þam to or by the
 Nedeful thinges þai er to do. 1752 superior's
 Vnto hir sal þai answer þan orders.
 Als curtesly als euer þai kan.
 And preuely so sal þai say,
 þat non þam here bot scho & pay. 1756 [leaf 103, bk.]
 And oþer speking salbe none
 Fro tyme þat þai haue complyn done.

XLIII.

Vt cito veniant ad missam & ad mensam.

- A**ls son als þai here þe beles
 To mes, matyns, or ogȝt els, 1760 All should be
 þan sal þai hast þam on al wise punctual
 Sone to com to godes seruyse. about wor-
 Wheder so euer þai sit or stand, ship hours.
 Al thyng sone sal þai lef of hand 1764
 And wightly to þe kirk at win;
 Bot neuer-þe-les þai sal not ryn.
 And who es not redy grayd,
 When gloria efter þe first saulm es said, 1768 Those who
 In order þen þai sal not be, come late to
 Bot stand in þe lawest degre, night-service
 þat þai be of þer souerayn sene shall stand
 And of þair sisters al be-dene. 1772 in the lowest
 And so þai sal with repentans place.
 Mak amendes for swilk a chanch.
 For in þam-self þai sal haue schame

1756. *pay* was subsequently altered into *day*; cf. Notes.
 1772. MS. *albe dene*. 1775-1778 were written, by mis-
 take, in this order: 1776, 1778, 1775, 1777. Then, by way of
 correction, the letters *b*, *d*, *a*, *c* were added in the margin.

	<i>þat þai er worthi to ber' slik blaym.</i>	1776
	<i>In þe quer' sal þai stand algate,</i>	
	<i>And al if on cum neuer so late ;</i>	
[leaf 104]	<i>For els sum wold take no kepe,</i>	
	<i>Bot oþer ianglyng or els slepe,</i>	1780
	<i>And als for þai þat standes in quere</i>	
	<i>Sal haue part of al þat þai here.</i>	
Those late for day-service	<i>And if on dwel so lang oway</i>	
	<i>At ony of þe houres of þe day,</i>	1784
shall receive the same punishment.	<i>þe same þan salbe þeir mede,</i>	
	<i>And noþer sal þai sing ne rede.</i>	
	<i>In þe lawest stede sal þai stand,</i>	
	<i>Bot if þeir souerayn þam command.</i>	1788
Those not punctual about their meals	<i>At þe mete so sal it fair</i>	
	<i>Of þam þat er not redi þair</i>	
	<i>To say þe grace & take þer sete ;</i>	
shall wait till later	<i>þai sal bide to þe latter mete.</i>	1792
	<i>And who so wil not be chastid,</i>	
	<i>Til langer efter sal scho bide</i>	
	<i>And sine be hir allayn to sit,</i>	
and have less to eat or drink.	<i>And sum seruice sal hir want 3it</i>	1796
	<i>Of mete or drynk þat myghit hir glade,</i>	
	<i>Vntil scho haue amendes mayde.</i>	
	<i>þe same payn es to þam puruayde</i>	
	<i>þat bides [not] til þe grace be sayde</i>	1800
	<i>Efter mete, als it es vsed,</i>	
	<i>Bot þai haue caus to be excused.</i>	

XLIV.

De modo satisfaccionis.

[leaf 104, bk.]

*Atonement is
to be made
by such as
are excom-
municated.*

*They shall
fall face down
on the floor
before the
church-door ;*

<i>S</i>	<i>cho þat es for cursed kend</i>	
	<i>And wilfully wil hir amend,</i>	1804
	<i>Scho sal wait þe tyme of þe day</i>	
	<i>When þe couent in þe schapiter pray,</i>	
	<i>And down scho sal faH in þe flore</i>	
	<i>Opon hir face be-for þe dore,</i>	1808
	<i>And oblis hir vntil þer fete</i>	
	<i>Murnand sore hir mys to bete.</i>	
	<i>And ilk day sal þis be hir mese,</i>	

1800. MS. *bides til.*1811. MS. *ilkday.*

Vntil hir souerayn bid hir sese.	1812	
And if hir souerayn þedir hir caH,		and then in the church they shall lie down,
Vntil hir fete first sal scho faH,		
And sine-lig in hir aller way		
Besekand þam for hir to pray.	1816	
If hir souerayn, þat hase power',		
Gif hir leue to cum in quer',		
On hir knes doun sal scho faH,		and kneel,
þat scho may be sene of þam aH.	1820	so as to be seen of all.
þis penance ilk day sal scho do,		
Vntil hir souerayn se þerto.		
And when scho ful mending may trow,		
Scho sal say : "sese ! it suffes now."	1824	

XLVIII.

De operibus cotidianis.

A þat wons in religioun		All should be active in worship,
Aw to haue sum ocupacioun		
Ouper in kirk of hali bedes		[leaf 105]
Or stodying in oder stedes.	1828	study,
For ydilnes, os sais sant paul,		
Es grete enmy vnto þe saul.		
And þerfor es ordand þat þai		
Sum gude warkes sal wirk alway,	1832	
And sum certane times of þe 3er'		
To wirk with hand, os men may her'.		or manual labour.
Fro pase, thurgh al cristyndome,		In summer :
Til þe kalandes of october cum,	1836	
Vnto prime sone sal þai rise,		rise at prime,
And sine ilkon wirk on þer wise		work till the third hour,
What so es most nedeful labore		
Vntil þe tyme of þe third oure.	1840	
And lessons sal þai rede þan next		read till the sixth,
Fro þe third our vnto þe sext.		
And efterward thurgh wirchep *		go to wor- ship,
Fro oures & mes wend vnto mete.	1844	have a meal,
And efter mete, þen sal þai slepe,		and sleep ;
And silence al samen sal þai kepe,		

1821. MS. *ilkday*. 1843. The rhyme-word is missing,
possibly *kete*, 'glad,' 'gladdened,' 'strengthened.'

In haly bedes þat tyme to lif, And vnto god haly þam gif, Abstenand þam fro drynk & mete, And gif þam vnto penance grete, And fand to fle al flesch likyng And honor god ouer alkyne þing. With clene desire so sal þai bide þe tyme of paise, þai sal þat tide, And kepe þat, lord, so with clene life, þat medcyn es to man & wife.	1884	purity, devotion, and abstinence are required.
	1888	
	1892	

L.

þai þat sal walk bi way, or wirk, And may not cum to haly kirk, In what stede so þai be sett, þeir seruyse sal þai not for-gete, Bot kepe aȝ þe oures of þe day With als grete honoure os þai may, And say þer seruyse in ilk seson With wil & gude deuocioun.	1896	Sisters out far away from the church should observe the hours of worship as well as circumstances allow.
	1900	[leaf 106, bk.]

LI.

And if on sal on erand wend Furthward vnto ony frend A þinkes to com a-gayn þat day, Al if men vnto mete þam pray, For to ete sal þai not assent, Bot if þai asked leue, or þai went. And who so trispas in þis þing, þai ryn in peryl of cursyng.	1904	Those out for the day must accept no food.
	1908	

LII.

De oracione in secretis.

I N chapiter or kirk who likes to lend, When godes seruys is sayd til end, To mak þeir meditaciouns In haly prayers & orisouns, So preuely þen sal þai pray, þat non oþer here quat þai say. And preuaily furth sal þai wyn,	1912	Private devotion should be quiet,
---	------	--

so as not to
disturb any
one else.

þat þai let none þat lefes þerin. 1916
þus euer ilkon sal hald silence,
When þai sal pray in godes precens,
Noght *with* crying ne voce ful grete,
Bot with murnyng on brest to bete. 1920
Who so wil not do os I tel,
In prayng þai sal not dwel,
Bot furth þai sal be had in hy,
þat oþer be not harmyd þerby. 1924

[leaf 107]

LIII.

De hospitibus suscipiendis.

Guests
should be
received
charitably

A Piores aw to be prest
Forto resauē ilka gude gest
And at hir myght þam mere make
Soueraynly for godes sake, 1928
Namely þam þat er pilgrams knawn,
And pouer þat hase not of þer awn.
For god vntil [vs] þus sal say
In dome, a-pon þe dredful day : 1932
“*Hospes eram et colligisti me—*
I was a gest in my degre,
And in þour hous ȝe herberd me.”
þan aw vs gestes & gud pilgrims
For to releue in al þere lims, 1936
And for to refresch in al right,
Als it es det be day & nyght,
And oblis þam kissink of pese
Perfite luf forto eneres. 1940
And when þai cum, bi day or nyght,
And also when þai wend to flight,
Loute vnto þam aw grete & smaht
Or els vnto þer fete at faht, 1944
Witand wele in þat sesoune
þai honour crist in þer persoune.
For who so resauēs þe pure man
In crist name, resauēs crist þan. 1948
A souerayn sal ger gestes kepe

(Matth. xxv.
35)
for Christ's
sake,

be given the
kiss of
peace,

be bowed
humbly to,

[leaf 107, bk.]

- With honour & *with gret wirchepe* and treated honourably.
 Or rede to *þam*, or ger be rede,
 How hali men *þer* liues lede, 1952
 So *þat* *he be to *þam* puplist,
 How *þai* sal lif be *þe* law of crist.
 A priores hir fast sal breke,
 And silence, when scho suld not speke, 1956
 To myrth hir gastes in *þat* scho may,
 Bot if it be dere fasting day
 And ymbrin-days or els vigil,
 Whilk ilka man es bun vntil. 1960
 Bot al if scho brek, be *þe* bold,
þe couent sal *þeir* right curs hald.
 Scho sal gif water vnto *þer* hend
 And wesch *þeir* fete, als crist hase kend. 1964
 When *þai* so do, *þai* sal reherce,
 Word bi word, & say *þis* verce :
 "Suscepimus, deus, misericordiam tuam in medio— Ps. xlviii. 9.
 We haue resauyd, lord, *þi* mercy
 In *þe* mydes of *þe* hows haly." 1968
 On *þis* maner crist wil vs ken
 To resauē pilgrims & pouer men,
 For when we *þam* resauē with wil, [leaf 108]
 Crist resauē we vs vntil. 1972
þe gastes kechin salbe set
 Allone, *þat* it no noþer let,
 So *þat* *þai* be seruyd at ese,
 And ilkman redy *þam* to plese. 1976
 And luk *þer* bedes ordand bene
 With litter larch & clothes clene,
 And swilk seruandes assigned *þam* til
þat wil *þam* serue with gude wil. 1980
 None aw *þam* do forto greue,
 Ne speke with *þam* with-outyn leue,
 Bot loutand hals *þam* wher *þai* go
 And with blissing pase furth *þam* fro. 1984

1953. *he* is a mistake, possibly for *þer* or *it*. 1961.
 Originally *bald*. 1963. MS. *hand*. 1968. Originally *þi*
hows.

LIV.

Vt nichil accipiant sine lisencia.Letters and
gifts can be
accepted and
disposed of

If litters or bills be sent to rede,
Or oper giftes of greter mede
Be send fro frendes in feld or toun
Til women of religioun, 1988
Scho sal resaue non hir vntil,
Bot scho first wit hir souerayn wil.
And if hir frendes fer or nere
Send hir gudes or giftes sere, 1992
Or scho þam tak for ony nede,
To þe priores scho sal þam bede.
And if þe priores at hir wil
Gif þo giftes a-noder vntil, 1996
Scho vnto wham þe giftes whor sent,
Sal not be greuȳd in hir entent,
If hir presand be so puruayd,
Bot in hert sal scho hold hir payde. 2000
For what þer souerayn dose ilk dele
Aw þam to think worthi & wele.

only at the
discretion of
the prioress.

[leaf 108, bk.]

If she gives
them away,the sister
must not
be grieved.

LV.

De indumentis.*Regulations
about
clothes
in different
climates.*

Thay sal be cledde ful wele, we wate,
Efter þer place es cald or hate. 2004
For in cald stedes who so er sted,
þam nedes forto be better cled;
In who er in hate cuntre,
Sich clething to þam may be. 2008
And al it sal be puruayd playne
At þe ordinance of þeir souerayne.
In comun places for alkins note
Sufficis a kirtil & a cote; 2012
And mantels sal þai haue certayne,
In winter dubil, in somer playne;
And changing kirtils sal þai haue
In nyghtes þer oper forto saue. 2016
Schos þai saȳ haue, whor þai dwel,
Swilk os þai may find for to sel.
Of þe farest þai sal not by,

Generally, a
kirtle and
coat are
enough,with another
kirtle for
night-use
(cf. l. 1202).

[leaf 109]

- Bot þe vilist ful bowsumly. 2020
 And þeir souerayn aw forto se
 þat þair gere euyndly o[r]dand be,
 Mete for þam þat sal it fang,
 And noþer to schort ne to lang. 2024
 When þai tak new, þe old sal þen
 Be partid til pouer women.
 And when þai sal went in cuntre,
 þair clething sal mor honest be;
 And home a-gayn when þai cum eft,
 þen sal þai were slik os þai left. 2028
 Vntil þeir beddyng sal þai haue
 At suffice þam fro cauld to saue.
 And oftsithes saH þer' bed be sene,
 þat no trespure be þam be-twene,
 Ne no gude þat to þam may gayne;
 Who so it hase, saH soffer payne. 2032
 For whi þer souerayn sal þam bede
 AH vnto þam þat es nede.
 Bot when scho gifes, scho sal be-hald
 To þis þat holi writ hase tald 2036
 And set to se for certayne
 In þe dedes of þe appostil[s] playne:
 "**Diuidebatur singulis, prout cuique opus erat.**"
 He tels how crist depairtid hase
 Intil ilkon, os myster was. 2040
 So suld a souerayn in hir daile
 Tak reward to seke & haile,
 To ȝing or old, wheder þai be,
 And serue ilkon in þeir degre. 2044
 2048

LVI.

De mensa priorisse.

- A** Prioress bord aw forto be
 Euer-mor vntil al gestes fre,
 þat es to mene vnto pouer men.
 And when non cumes, scho sal take þen 2052
 Of þe eldest & þe most nedy
 Of hir sisters þat wons hir by,
 2022. MS. *odand.* 2039. MS. *salbe hald.* 2042. MS.
apostil.

Old clothes
shall be given
to the poor.

When going
out, nuns
'shall have
better gar-
ments;

for beds,
have only
enough
clothes to
keep out the
cold.

(Cf. ch.
xxxiii, xxxiv.)

[leaf 109, bk.]

Acts iv. 35.

The prioress'
table should
always be
open to
guests,

or else to
some of the
sisters.

In stede of pouer folk, þam to fede ;
So may scho wyn hir mykil mede. 2056

LVII.

If any one
can earn
money at
any work,
it must be
handed over
to the
superior

If ony woman can oght do
þat ony wining falles vnto,
Ah þe prophet of þeir wyning
Vnto þeir souerayn sal þai bryng. 2060

And if ony hafe pryde þer-by,
It sal be tayn fro þam in hy,
And neuer more sal þay negh nere,
Bot þe priores gif þam power'. 2064

[leaf 110]:

And þat sal not fast, bot scho se
þat þai be meke & obidient be,
And wil gif al þeir wyning fayn
To þe ordenance of þer souerayn, 2068

and be dis-
posed of by
her.

And wil luf god in ilka place,
þat gifes to þam swilk giftes of grace.

LVIII.

De probacione suscipiendorum.

If a woman
of full age
wants recep-
tion as a nun,

AH if a woman ful eld haue,
And religion wil to hir craue, 2072
And hase non entisment þer-til
Bot oblis hir awn wil,

it should
be granted
only after
long proba-
tion.

Fully resauyd sal scho not be,
Or tyme þai hir perseuerans se 2076
And prow hir both be nyghtes & days,
Als þe appostil playnly says.

Hir hert & wil er both to proue,
If þai be gifin til godes bi-houe, 2080
And mak þam forto vnderstand
þe hardnes of religioun band.

She shall
wait 4 or 5
days for leave
to enter,

And if scho bide iiij days or fyue
And schews grete lawnes in hir liue, 2084
Vnto hir salbe graunte entre ;
Bot als a gest 3it sal scho be

and shall
[leaf 110, bk.]
then have a
mistress

And sine a place forto haue grayde,
Als vnto nouysces es puruayd, 2088
And a mastres her forto lere

2076. þai, MS. þ^e. See Notes.

Hir obseruandes & seruys sere,	to teach her.
And to schew hir both gude & ill	
þat scho salbe obidient til.	2092
And if scho be willy always	If she obeys
To suffer what hir mastres sais,	her mistress
Sithen efter ij moneth space,	2 months,
þan sal þai bring þis rewle in place	2096 the rule
And tel vntil hir opinly	shall be read
þis law þat hir aw to lif by.	to her;
When it es red on right array,	
þe priores sal til hir say :	2100
"þis rewle if þou may zeme & saue,	
We grant þe entre here to haue ;	
And if þou may not þerwith lend,	
We grant þe lefe frely to wend."	2104
And if scho þan wil langer dwel,	and if she
Scho sal bide in þe noues sel	will obey it,
At gud laser to lig & rise,	she shall live
So þat scho may hir wele awise	as a novice
In hir hert, if scho be bald	
þe rewle to tak þat scho es tald.	2108
When sex monethis er fully goñ,	
þen sañ þis rewel eft furth be toñ	2112 for 6 months.
And red to hir, os mykil os nedes,	Then the
How scho sal rewle both wordes & dedes.	[leaf 111]
And if scho 3it wil lely last,	rule shall be
When xij moneths er playnly past,	read again
þis sal eft be to hir red,	to her;
So þat scho be not lyghtli led,	
And þat scho wit be on & on	2116 and if after
þe pontes wher-to scho hase hir tone.	4 more
And if scho so with a-visement	months
Hete to fulfil with gude entent	
What so þai deme bi day or nyght,	2120
þen sal scho be resauyd right	
Into þe kirk emang þam añ ;	she keeps her
And þat day þerin dwel scho sañ.	resolve,
In hir-self þen sal scho know	2124
þat scho sal neuer, for godes aw,	
Fro þat rewle reklusly gang,	2128 she shall be
	received in
	the church,
	never to quit
	the rule
	again.

† Then in the chapter	Sen þat scho es avised so lang. To chapitur sine scho salbe tayn	2132
she shall vow to God to fulfil her promise, [leaf 111, bk.]	In-mang þe couent euer-ilkayn, And vnto god þer sal scho hete, Falland down be-for þer fete, þat scho saH fathfully fulfiH Al þat þai haue told hir tiH.	2136
and to Mary, and the saints.	Vnto mary, cristes moder dere, And to al halows of heuyn clere Sal scho hete þer þam emang. þan may scho wit : if scho do wrang Or maynten it not with hir mayine, Al wil þai witnes hir ogayne. þan sal scho make blithly hir bown	2140
She shall lay her petition	And puruay hir peticioun. With hir awn hand it salbe wroghH, Or with a-noþer, if scho can noght ; Bot scho sal luke þat it be lele, And set þerto signet or sele.	2144
on the altar,	On þe awter scho sal it lay, And þer wordes þen sal scho say :	2148
(Ps. cxix. 116)	“ <i>Suscipe me, domine, secundum eloquium tuum, et viuam, & non confundar.</i> ”	
	And þir same [wordes] on þis wise Sal þai ilkon reherce thrise With “ <i>gloria patri</i> ” put þerto And “ <i>Sicut erat</i> ” sine also.	2152
fall flat on the earth, [leaf 112] and ask all to pray for her.	þe nouese þan be-for þam aH Al flat vnto þe erth sal faH, Besekand þam on ilka side For to pray for hir þat tide.	2156
Then she shall be one of the con- vent,	Fro þat day sal scho rekynd be On þe couent in hir degre.	2160
and give all she has to the poor	And al þe þinges þat scho hase þen, Ouper sal scho gif þam to pouer men, Besekand þam for hir to pray,	
or to her abbey.	Or els vnto hir awn abbay. Vnto hir-self scho sal haue noght Of al þat scho hase þeder broghH.	2164

2141. MS. *hirmayine.*2151. MS. *same on.*

- Vntil oþer scho sal it take,
 And hir awn wil scho sal for-sake. 2168
 Hir awn wedes scho sal lay doun
 And take cloþs of religioun.
 Hir cloþs sal þan albedene
 Be samyn layd & kepid elene, 2172
 þat if case faH at þe 3ere end
 þat scho in-to þe world wil wend,
 þe same wede þat scho can for-sake,
 þat sal scho were & *with* hir take. 2176
 Bot hir bil of peticioun
 SaH leue stil in religioun.

She shall put
 off her own
 clothes,
 and put on
 monastic
 ones.

But if, at a
 year's end,
 she returns
 to the world,
 she shall
 have her
 former dress.

LIX.

De nouicijs iuuenibus suscipiendis.

- [M]ay fal þat ouþer man or wife
 Wold haue þer' child * haly life, 2180
 And offer it vnto haly kirk ;
 On þis wise þam aw to wirk :
 If þer child be so 3ung,
 þat it can not tel with tung 2184
 What es to leue ne what to take,
 þen sal þe frendes petitions make.
 Tak þai sal þe childes hand
 And bil & þer' awn offerand 2188
With reuerence, os þe rewle hase kend,
 And law al on þe awter end.
 And when þai mak peticioun,
 A certayn soume þai sal lay doune, 2192
 Or els hete of þer gudes to gif
 Whor-of þer child may lere to lif.
 Til it-self sal þai gif no thing,
 Gold ne siluer, broch ne ryng, 2196
 Bot opiny it gif sal þai
 Vnto god & to þe abbay,
 And childer þat frenchep hase none,
 For godes sake þai salbe tone. 2200

[leaf 112, bk.]
 If a young
 child is
 offered to the
 Church,

its relatives
 shall lay
 their petition

on the altar,

and pay or
 promise
 money for
 its keep.

Poor children
 shall be taken
 for God's
 sake.

2179. Cf. p. 9, l. 22 ff. 2180. A prep. (*in*) or verb (*ledge*, *lere*) seems to be omitted. 2183 and 2184 were written, by mistake, in the reverse order. Then the letters *b* and *a* were added in the margin. Cf. 1775 ff. The words *it* and *not* in 2184 were omitted and then added above the line.

LXIII.

Equals, in a
sense, the
[leaf 113]
juniors and
seniors
should show
each other

reverence

and love.

The youngest
is 'Damsel,'
the elder is
'Madam,'
the prioress
is 'Lady.'

The younger
shall bow to
the elder.

And fro time þai resauyd be,
Al salbe sarued in o degre,
Rich & pure, & 3ong & old,
In form os be-for es told. 2204
Bot þe 3ong, whor so þai err',
Sal *ordan þam þat er elder,
And þe elder in alkins ping
Sal luf & lere þam þat er 3ing. 2208
"Damisel" þe 3ongest es,
þe elder "madaum" & "mastres."
þe Prioress als principaH
Es "lady" & leder of þam aH, 2212
And not al for hir awn bi-houe,
Bot for hir staite & cristes luf.
And whor so euer þai gang o-boute,
þe 3onger sal þe elder loute 2216
And do þam reuerence, als es right,
In word & dede, be day & nyght.

LXIV.

De eleccione priorisse.

The prioress
should be
elected by the
whole con-
uent,

according to
real merit.

[leaf 113, bk.]

Otherwise

A Prioress aw to be chosen
þe best in lifyng leli losen, 2220
Be ordinance & bi hali assent
And councel of al þe couent,
Takand non for luf ne mede,
Ne leueand non for aw ne drede ; 2224
Bot for gude luf & for godes sake
A worthi souerayn sal þai take,
Whilk þai knaw perfite & stabil,
And als emang þaim most abiH 2228
Of wit & cunsel & of cunyng,
And vsand euyghed in al thing.
And if it fel, os god forbede,
þat ony wold for worldly mede 2232
Samyn be þam-self assent,
With-outyn consel of þe couent,
Forto chese swilk a souerayn

- Als to þer bedynges wold be bayn, 2236
 And þair doyng wor fundyn slike,
 þen sal þe bisschop of þat rike
 Swilk a prioress sone depose, the election
 And mak on bi þeir aller chose. 2240 is void, the
 And soles þat in þer fath wil fayle, bishop
 þai salbe chastid fro cownsaile, shall depose
 So þat in godes hows may be her,
 A gude ȝemer of godes menȝe. 2244
 For wit þai wele þat þai sal cum
 To reknyng on þe day of dome
 For þer myschesing þam omang, and the
 Als sche sal for hir warkes wrang. 2248 guilty will
 And if þai chese wele & loly, have to
 þan falles a ful grete mede þerby, answer for
 So þat þai tak gude rewarde it at the Day
 þat noder on be spede ne oþer' sparde of doom.
 For no ponte þat men may pruefe, [leaf 114]
 Bot anely for our lordes lufe.
 When scho es chosin on þis maner'
 And confermyd in hir playne power', 2252
 þen aw hir forto luke allayn
 Vnto þat church þat scho hase tain
 And vnto wham hir aw to ȝeld
 Reknyng both in ȝouth in eld, 2256
 Iȝ or wele wheþer' scho spend
 þe church þat scho hase tain in hend.
 Al if scho be highest in degre,
 In hir-self lawest sal scho be. 2264
 Hir aw to be gude of forthoght
 What thinges es to wirk & what noght,
 Chaste & sober', meke & myld,
 Of bering bowsum os a child. 2268
 Sin & vices sal scho hate
 And luf hir sisters ayrly & laite.
 Scho salbe sober in al thyng
 And naymly in hir chastying,
 To lay on þam þat vnder hir er'
 No euyer band þan þay may ber',
 2272

The prioress
has great
responsi-
bility.

Though
highest, she
should be
lowest,
have fore-
thought,

be chaste
and childlike,

hate sin and
love her
sisters.

As ruler she
must be con-
siderate.

[leaf 114, bk.]

- þat whils scho rubes a-way þe rust,
 þe vessel fal not al to dust. 2276
 Hir maistri euer sal mesurd be,
 Thinkand on hir awn frelþe
 Lik to a rede in a forest,
 þat bows *with* wind & wil not brest. 2280
 Scho sal so her' what ilkon sais,
 And be wise in hir wordes alwais.
De condicionibus Priorisse.
 A Prioress hertly sal hast
 zealous, A Al vice & syns away to waist 2284
 And ordan for þam gastly bute,
 Or tyme þat þai haue takin rute,
 And ordan alway hir entent
 gain her For to be lufid of hir couent, 2288
 sisters' love, þat þai hir honor in word & dede
 For luf & not aynly for drede.
 Scho sal not be *contrarius*
 Ne ouer-lyghtly *suspecius*. 2292
 In al hir bidinges scho salbe
 be reason- Resonabil & also awise,
 able, Wheder it be for gastly thing
 Or worldly þat scho makes bidyng. 2296
 And when scho comaundes oght to do,
 Swilk rewling sal scho haue þer-to,
 þat it be mesured on gude maners,
 [leaf 115] Als sant Ion þe apostil leres : 2300
 and moder-
 ate
 "Si greges meos faciam &c.—
 If I ger my bestes," he sais,
 "Trauel mor be nyghtes or dais
 þan þer power þerfourn may,
 þan wil þai faH down in þe way." 2304
 þus bi ensaumpil sal scho take
 Materly al thinges to make,
 in deed and And þat al thinges in dede & saw
 speech. Be mesured euermor os þam aw, 2308
 And ilka thing in þer degre,
 Bodely or gastly wheder it be.
 And þis ilk rewle þus if scho rede
 If she fulfils her duty,
 2276. MS. *alto*.

- And fulfil it in word & dede, 2312
 þen may scho þer wordes vnderstand,
 How crist says of a gud seruand :
 "Super omnia bona sua constituet eum."
 He þat in life es funden lele
 In word & wark alway to wele, 2316
 Hym wil þe lord *with-outyn* lete
 Ouer al his gudes assingne & sett
 And haly put in-til his hand
 Both corn & katel, Hows & land, 2320
 And chanch hym wil he for no new
 Be reson þat he findes him trew.
 And efterward for his gude dede
 þe lord wil larchly gif him mede. 2324
 So sal al þo haue wele, we knaw,
 þat trewly dos euer os þam aw.

she will
understand
Christ's
words in
Matth. xxiv.
47,
that a loyal
servant

will be set
over goods,

[leaf 115, bk.]
house and
land,

and grent
will be his
reward.

LXVIII.

Si impossibilia iniungentur.

- A Prioress, als I sayd air,
 Aw to be mesured euermair 2328
 To bind non bot als þai may bere,
 And efter þer warkes worthi ere,
 And bid non do by nyght & day
 Vn-mesurely mor þan þai may. 2332
 And if scho put any vntil
 Mor wark þen þai may fulfil,
 Til hir bedynges þai sal be bayn
 And noþer gruch ne spek ogayn. 2336
 Bot forther, if þai se in sight
 þat þe trauel passes þer myght,
 Vn-to hir sal þai pray mekely
 Forto relese þam sum party, 2340
 Telland to hir al þer encheson.
 And if scho wil not her' þer reson,
 3it saH þai not þam-self it slake,
 Bot suffer it for godes sake,
 Thinkand on þair mikil mede ;
 þan sal god strenght in þer dede.

A prioress, as
is said before,
should be
moderate

and just.

But even if
she sets a nun
over-hard
tasks, they
should be
received
in humility

[leaf 116]

and patience,
for God's
sake.

2318. MS. *assingnes.* 2321. *he*, MS. *I.* 2329. MS.
als bot.

S. BENET

LXIX.

Outward
slander
should be
carefully
avoided.

And on al wise þai sal take tent,
þat no þing be doñ in couent, 2348
In word ne wark ne nokins wise,
Whar-of outward myght sclaunder rise.

LXX.

Vt nulla aliam cedat vel offendat.

No nun shall
beat another

except by the
prioress'
leave.

The novices
should be
under a
mistress till
the age of
fifteen.

[leaf 116, bk.]

Tham aw to tent vnto þis þing,
þat non of þam sal oper dyng, 2352
Ne none herdy oder to greue,
Bot at þe Piores gifes leue
And power oper to chasty
þat funden er in ony foly. 2356
And þai þat opinly er blamyd,
Al opinly þai sal be shamyd,
So þat oper may wernyd be
Fro al slik folis forto fle. 2360
þe nouece þat þis rewle sal lere,
Vntil þai be past xv 3ere,
Sal be in keping of mastres
To chasty þam, when worthi es, 2364
Als it falles þe trispas to.
And oper-wise if þat scho do,
Scho sal be punyst for þat dede ;
For it es writyn, os men may rede : 2368
“ Vntil a-noþer þou sal not do
Bot os þou wold wor don þe to.”
On þe sam wise sañ ilk souerayn
Do os þai wil take o-gayn. 2372

LXVII.

De exeuntibus et redeuntibus.

When sisters
set out on
journeys,

prayers
should be
offered;

Asister, when scho sal oute wende
To fadir or moder or oper frend,
þan sal scho tak with gude entent 2376
Hir leue of añ þe hale couent,
Besekand þam for hir to pray
þat god hir wise in añ her way.

2351. The *h* in *Tham* was added subsequently.

- And al þe couent, smaH & grete,
 Aw no day forto for-gete,
 Bot ilkay day to mak þer bone,
 When seruys of þe day es done,
 For þer sister þat er not þair,
 þat god enforce þam in þer fair. 2380 likewise during their absence
- And when on so hase bene to play,
 When scho cummes home, al þe first day
 Praying sal þai put þam to,
 Besekand oder to pray also 2384 and on their return.
- þat god for-gif with gude entent,
 If þai oght wrethid hym, sen þai went,
 In sight or in hering of eres,
 In word or dede þat þe sawle deres, 2388 [leaf 117]
 Or wantunly if þai haf wroght
 Outher in word, or dede, or thoght.
 Of god þai sal ask for-gifnes
 And make amendes for mor & lese. 2392 If they have displeased God in any way,
- To þer sisters þai sal not tell,
 Whils þai wer furth how it befeH
 Of thing þat myght oght turn to tene;
 For of slik hase harmes bene sene. 2400 they must ask His forgiveness.
- Ne outward sal þai no thing say
 þat es done with-in þeir abbay;
 Ne oute of close sal þai not pas,
 Bot þai leue of þer souerayn ass;
 Ne no charge and thing sal þai do,
 Bot if þai haue hir lef þerto. 2404 They must be silent about their experiences.
- And who so dose oght here-ogayn
 Efter þe rewle sal suffer payn. 2408 No one must go beyond bounds without permission.

LXVI.

De officio hostiarij.

- A**ne old man sal þe zates zeme
 þat witti es & wele wil seme
 For to welcum with wordes fre
 Euyr-ilk man in þer degre. 2412 [leaf 117, bk.]
- His dwelling sal be dyght algayte
 In a cel be-side þe zate,

2405. MS. *chargeand.*An old man
should be
gate-keeper,

always ready	So þat he be redy ay Til al þat cums be nyght or day.	2416
	And when so ony knok or caH, Softli answer þam he saH.	
and willing.	To her' þer wordes sal he be bayn And bryng þam grath answer ogayn.	2420
	And baynly sal he bryng & take Al þat men sendes for godes sake.	
	And euer him aw to 3eme þe 3ate For al auenturs arely & layte.	2424
Well, offices, and gardens should be inside the enclosure.	In abbais aw to be al thing þat nedeful es to þeir lifing, Als watter for to do al þer dedis, Miln, kiln, & ouen, & al þat nedis,	2428
	Gardins, & al oþer ger' With-in þam wroght, þat þai sal wer', So þat þai sal not outward gang To say for dred, or wirk, oght wrang.	2432
The rule should be frequently rehearsed.	þus es pis rewle ordand to rede [Als] Oft-sithes als it es nede, So þat non sal þam excuse, To know þeir rewle & right it vse.	2436
[leaf 118]		

LXXI.

De obediencia ad inuicem.

The juniors should,	I lk sister saH obedient be Vnto oþer' in þair degre, Witand þat es þe sekir' way Vnto þe lif þat lastes ay.	2440
with due preference given to the prioress and the function- aries,	Bot þe Piores os prencipaH Sal be honord ouer þam aH ; And oþer, efter þai haue power, Salbe honord with seruiss ser'.	2444
honour and obey their seniors.	And sithen sal ilkon bainly bow To honour' oder & wil þer prow. And who so euer vnbowsum es Or rebel to þer' prioress,	2448
If any one disobeys or displeases the prioress,	Or greues hir in ony degre, Al if þe trispas litil be,	

2434. MS. *Oft sithes als* ; cf. 1668, 2113.

Be-for her fete down sal þai faH,
 And so lang þer lig þai saH.
 And who so gruches her^o-gayn,
 þai sal be gert *with* greuus payn.
 And if þai wil not mend þerby,
 þai sal be chaistid fro company.

2452 she shall
 humbly ask
 her forgive-
 ness.

2456

LXXII.

For right os euel luf mor or les,
 þat es fulfilid of bitternes,
 Twins fro god, os clerkes teH,
 And ledes a man to pyne of heH,
 Right so gude luf in al degre,
 þat es fulfillid of charite,
 Twins a man fro syn & strif
 And ledes him vnto lastand lif.
 And þat ilk luf suld sisters haue
 Emang þam-self þer saule to saue,
 And ilkon honor oþer^r alwais,
 Als þe appostil playnly sais :
 “**Honore inuicem preuenientes.**”
 Sekenes sal þai gladly bere,
 Bodily or gastly wheder þai ere.
 þeir awn winyng þai sal not wayt,
 þat oþer win þai sal couayt.
 God sal þai hertly drede & luf
 And þer souerayn for his be-houe,
 So þat þai set non erthly þing,
 Be-for þe luf of crist, heuyn kyng,
 For his lofers ledes he euyn
 Vntil his kyngdom hegh on heuyn.
 Vnto þat kingdom he vs lede,
 þat sufferd dede for our mysdede.

Out of the
 two kinds of
 love—one
 evil,

2460 [leaf 118, bk.]
 one good—

2464

the latter
 should per-
 vade the
 convent

2468

(Rom. xii. 10),
 manifest-
 ing
 itself in
 patience,

unselfishness,

2472

and devotion.

2476

2480

LXXIII.

Conclucio tocius regule.

This rewle es ordand þus to rede
 To mend our mys & merk vs mede,

This rule,

2463. *fro*, MS. *for*.
 subsequently.

2481. The *h* in *This* was added

[leaf 119]	And grath teching til vs at gif, In cristes law [how] we sal lif, And to draw fro alkin strife Onto perfeccion of gude life. For it teches to les & more Of haly faders þat war before. And if we þer-in haue delite, It ledes vs to lif þerfite.	2484
like Holy Scripture itself,	For al lessons, als men may luke, þat wretyn er in haly buke, Wheper þai be of moises law Or of cristes, whilk we suld know, And liues of marters & confessours, And teching of godes dere doctours, And þat haly virgins lede, And rewles, þat [er] vntil vs rede, Of basil, Bede, & oþer mo—	2488
the lives of the saints,	Al er þai teching vs vnto And ensaumpil how we sal vse Gude vertuse, & vices refuse. To þam þat lifes wele, old or ȝing, Er swilk lessons ful grete likyng. And to þam þat lifes synfully And refuses to be rewlid þerby,	2492
and other rules,	þan es it gret confucioun And hertly schame in ilk sesoun. For if þeir lifyng be vnlele, þam think dedeyn with it to dele. þerfor al þat þarto hase hight, Saue þis rewle & ȝeme it ryght, And pray god hertly with gude wil To gif þam myght & grace þertil. þen endles lif sal be þair mede.	2496
is instructive to the virtu- ous,	Vnto þat lif our lord vs lede! //amen.// A M E N.	2500
and con- fusing to the sinful.	And hertly schame in ilk sesoun. For if þeir lifyng be vnlele, þam think dedeyn with it to dele. þerfor al þat þarto hase hight, Saue þis rewle & ȝeme it ryght, And pray god hertly with gude wil To gif þam myght & grace þertil. þen endles lif sal be þair mede.	2504
[leaf 119, bk.]	þen endles lif sal be þair mede. Vnto þat lif our lord vs lede! //amen.// A M E N.	2508
Pray to God for grace to keep it, and endless bliss shall be thy reward!	Vnto þat lif our lord vs lede! //amen.// A M E N.	2512

//Explicit.//

2484. MS. *law we*; cf. 1954.2497. Possibly: *And**liues þat*; cf. 1952.2498. MS. *þat vntil*; cf. 1951, 2117.

III. THE CAXTON ABSTRACT

OF

The Rule of St. Benet.

(Cambridge University Library, AB. 4. 64.)

¶ Here felowyth a compendious abstracte translate [leaf aa I]
Introduction.
into englysshe out of the holy rule of saynte Benet for
men and wymmen, of the habyte therof, the whiche
vnderstonde lytyH laten or none / to þe entent þat they
5 maye often rede / execute the hole rewH and the better
kepe it than it is / accordyng to the abyte & their streyte
professyon / so that the weHe of their sowlys and better
ensample of that holy relygyon maye be the sooner had
and knowen.

10 **H**E or she *þat is to be made hede or souereyn in a (LXIV)
monestary / in whom aH the hole congregacion The superi-
riors, duly
elected,
in one acorde after god consentyth / or els that the more
parte therof and sadder wyth god counseyH chesith.

WHan soo euer any takyth by true eleccyon the II.
15 name and dygnytee of an hede or souereyn in
relygyon / they owne to shewe in their dedys to their
disciples two doctrynes / that is to sey, that aH suche good
dedys and holy that they teche / þat they first shewe hem
by their owne dedys rather than by theyr wordys / And
20 al thynges that they teche their 'children and disciples should live a
they teach,
and
to be contrari to god & their rule / lete her dedes shew
openly suche thynges not to be done, soo þat thei selfe
be not founde gylty & reprouable in their doctryne &
ensample / & redy to see a lytiH mote in their disciples
25 eyen / but a grete blocke or beme in their owne they
can not espie / but lete it lye styH. The souereyns also [+ leaf aa j,
back]
shulde not dissymyle in punyshment and chastysyng of
theyr subgettes whan they offende / but assone as the
chastise their
inferiors.

4. Caxton regularly prints þ^e.
arises an anocoluthon.

10. Through þat there
22. Caxton: so o þ^t.

III.

The superiors
must consult
their monks
on important
matters,

[† leaf aa ij]

and attend to
their reasons.

On less
important
things,
the older
monks only
need be con-
sulted,

everybody
strictly
following
the rule.

No strife
must be
raised against
the superiors.

[† leaf aa ij,
back]

(LXIII)

synnes begyn to sprynge / forthwyth cut hem vp by the
rote by correceyon accordyng to the rule wythoute accept-
ynge of ony persone / Remembryng þat foles wyH neuer
be corrected with wordis, but rather by chastisment / As
ofte as ony grete maters arn to be doon in the monestary / 5
aH þe congregacion is to be caHd & to be enformed
of hem by the souereyns / þe whiche owe to here the
myndys of echone syngulerly / for oft tymes oure lord
shewyth to the symplest of the relyggon a thyng that
is best therfore. how be it, what som euer shalbe seide 10
of the subgettes / see that it be doon wyth al mekenes
and submyssyon of spirite & body / And therevpon the
souereyn ouht to kepe weH in mynde 'the resons or
seyenges of euery of theim / and to doo thereafter as can
be founde best and profitable / For it is a token of an 15
vnwyttly mynde and of a prowde hert of theym that take
their owne way oonly & counseyH. Also as it is accord-
ynge to a disciple for to obey his mayster, soo it is
requyred to the souereyn visely & warely and aH thynges
of the place to dispose. To other thynges of lesse charge 20
the souereyn owe to take counseyle of the senyours of
the relygion & sadder / Soo þat euery thyng is to be doone
at ony tyme wyth counseyle accordyng to scripture þat
seyth: "Doo aH thynges wyth counseyle / & thou shaH
not repente after." Also bere in thy mynde this synguler 25
note that the hede or the souereyn wyth aH the congre-
gacion streytly be bounde to folowe the rule in euery
poynte / & that none of theim be soo bolde to declyne
or departe therfro; So that none folowe the wyH of theyr
owne mynde oonly / but euer be redy to be reformyd. 30
The subgettes also owe to be ryght ware þat they make
no strife wythyn or wythout wyth theyr souereyns / yf
that they doo, anone lete hem haue the streyt regular
punysshment wyth þe fere of god and in 'kepyng the
rule / remembryng that the hede withoute ony dowte 35
shaH yene a fuH streyte accompte .oo day of aH their
Iugementes & byhauour to god atte ferefuH daye of
rekenyng. ¶ Also be they ware that they trowble not

13, 34. Caxton prints *a ij* instead of *aa ij*. 28. Caxton: *de-*
cline. 36. Caxton: *a full*.

- their flocke that ben commytted vnto theim, and that they
 dyspose noo thyng of the place vnryztwysly, as though
 they wolde vse them as their owne / the whyche is
 ayens god vterly & þe reule. Therefore it is good that
 5 they at aH tymes so behaue them in vertue, that aH people
 may saye / “loo, suche one is worthy to occupye thys
 place and to haue thys dignytee.” Wherefore suche owe
 not to be chosen therto by their age / but for their
 vertuous lyuyng and wysdom, chastyte and sobre dealyng,
 10 and also for their pyte and mercy the whyche thei muste
 vse in aH their dedys / that they the rather maye haue
 the same of god whan someuer they trespasse / See thenne
 that they loue weH their chyldren / and hate their synnes /
 & in amending of their maners and correccyon of their
 15 synnes wysely to behaue them / For to moche in ony
 thyng is nought, leeste þat thei breke the [†]veseH / of the
 whiche wythoute discrecion and pyte they wolde haue
 taken of the rust / Also they must see that they prouffyte
 in theyr werkys more than for to loke for worship / and
 20 euer to studye to haue loue rather of the subgettes than
 drede / dooyng aH thynges wyth discrecion / whiche is
 moder of aH wertues / consideryng theyr owne freylte,
 where-thorough of theyr subgettes the better they may
 haue compassion whan someuer they trespase. Also thei
 25 may not be yrefuH, vnrestfuH, or obstynate / or to be
 Ielouse / or moche suspecceyouse ouer theyr subgettes /
 for thenne they shaH neuer haue rest-to-gyder in the
 relygyon / and euer kepe the rule. Also the souereyn &
 the subgettes owe euer to flee Idylnesse, þe norisshe of
 30 al synnes, & to be occupied euer in vertu, louyng god wyth
 aH their herte of aH theyr soule and of aH their strength
 and theyr neyghbour as theyr selfe / doyng euer vnto
 theym as they wolde be done vnto / dyspisyng theyr-
 selfe and folow crist by the crosse of penaunce. Also
 35 they must chastyse theyr body and flee the pleasur therof /
 and to vse fastyng & refresshe the poore peple wyth
 dedes of mercy [†]goostly and bodely / and medle lytyH
 wyth worldly actes, no thyng preferring aboue the loue
 of god / wrath or deceyte neuer to kepe in herte or to
 40 promyse ony false peas / kepyng euer charytee / And

The superiors
are to be kind,
and just,

LXIV.

virtuous,
wise,

and loving

[† leaf aa iij]

in all their
dealings,

and not angry
or fidgety.

IV.

All must be
industrious,
love God

and their
neighbours,

flee bodily
pleasure,
be charitable,

[† leaf f aa iij,
back]

devoted,

honest,

and kind.

They must
forbear
swearing,

be patient,

humble,
sober,
and con-
tented,

put away evil
thoughts

[† leaf aa iiij]

and words,

be obedient,

chaste,

and peace-
able,

and never
despair of
God's mercy.

use neuer to swere / leeste that by custome ye faH in
periurie / and sey euer the trouth in herte & mouth /
neuer yeldyng euyH for euyH / but rather good for euyH /
doying no wronge to ony, but for to suffre paciently whan
it is done to you / loue your enmyes / & curse hem not / 5
& be redy to take persecucion for a rihtwys mater /
neuer be prowde or dronklew nor moche etyng or slouth-
fuH / not grutchyng or bakbytyng / euer puttyng your
trust in our lord god. Whan þat ye see ony goodnes in
your-selfe / anone put it to oure lorde & not to your-selfe. 10
aH thinge that is euyH ascryue to your-selfe. Fere euer
the daye of Iugement & the dungeon of heH / desyryng
wyth aH your mynde & herte þe euerlastyng lyfe / &
haue euere deth suspecte afore your eyen / & gyde euer
your dedes wysely in every hour / And be certeyn þat 15
god beholdith them in eueri place / & every euyl thought
that commyth to your mynde, anone put it awaye by
thynkyng of cristes passyon / & shewe theym by confes-
syon to your goostly fader / & kepe euer your tongue
from euyH and shrewde langage / & speke lytyH & weH / 20
& euer auoyde vayn wordes and dissolute laughter &
Iapes, and be glad to here gode lectures and lyues of
sayntes with preyer / dayly waylyng your synnes & the
synnes & Ignoraunce of the peple wyth amendes makyng /
The preceptes of your souereyn in aH thynges obey lesuH 25
as to god & fulfyH theym / Loue euer chastyte / & flee
euer enuy / hatrede & stryff / & worship your elders / &
fauour the yong in aH loue and drede of god. Euer pray
for your enmyes / & or the sone goo downe, be in perfyte
peas wyth theym dayly to your power / & neuer dyspeyr of 30
the grete mercy of god / Loo, thyes ben the Instrumentes
of the spiritueH crafte & occupacion, þe which exercisid
and doon, oure lorde hath promysed to you and vs that
eye neuer sawe / nor ere euer herde, nor cowde euer in-to
mannys herte ascende, þe whiche to al his louyng seruantes 35
he hath ordered. amen.

V.
Obedience

O Bedyence is a grete vertu done without grutchyng
or taryenge. It is the fyrst steppe vnto mekenes /

1. Caxton : *neuer / to swere leeste.*

- & it is right specyous & nedefuH to be had for aH peple & ^[† leaf aa iiij, back] namely for relygyous persones. True obediencers, assone as thei be called or commaundid of theyr souereyn / anone after þe worde seyde / they be redy wyth aH gladnesse to
 5 doo the dede so commaundid / setting asyde aH other thynges vndone & their owne wyH in euery poynt / and þat wyth aH quyknese of herte & body for drede of our lorde. Wherefore he caHyth suche a lyfe / a streyt waye to heuen / and not a comyn waye where synners take her
 10 owne wyH / & be not vndir the yocke of obedyence to an other / Wythouten doubte trew obedyencers folow surely oure lorde & his wordes where he seyth / “I come not in-to thys world to doo myn owne wyH, but the wyH of my fader the whiche sent me” / Thenne this obedyence is
 15 gretly acceptable to god and swete to al cristen peple, whan it is done quickly and wythoute grutchynge or frowarde countenance in worde or in herte / Our lorde loueth a thyng done vnto hym cherefully in soule / and such obedyence done to the souereyn / is done to god & for
 20 god, as he seyth hymselfe. Yf one obey with grutchyng either in worde or in their herte, fulfyHyng the commaundement of theyr so^uereyn / yet it is not acceptable ^[† leaf aa v] to god / the whiche beholdyth the herte euer & the wyH of the doer therof / & he shal haue noo grace but rather
 25 payne ordeined for grutchers, without he amende him.

- A**S for silence, doo aftir the cheyf prophete of god, VI. dauid, where he seyth in þe sauter / “I haue seyd that I shaH not offende in my tongue / I haue put a ^{Silence should be kept,} keypyng to my mowth / & am dompe and therewith made
 30 meke & silent” / In moche speche, as it is writen, synne cann not be auoyded / also in þe power of the tongue is deth & lyfe / As it accordith to a mayster to speke & teche, so it behoueth the disciple to here & be silent / wordes of vnelennes / voyde, or meuyng to disolucyon or
 35 to laughter, ben dampned by the rule in any place to be had / & it is commaundid streytly by the same / none to be so bolde to open their mowth in suche maner of

1. Caxton: *specyous*. 14. Caxton: *myfader*. 28. Caxton: *seydthat*.

XLII. particularly
after com-
pline talkyng / Also silence is to be kept by the rule at all
tymes & spyritueſly at nyght after complyn, and noo
licence thenne is to be gyuen to ony for to ſpeke but oonly
to officers / or to them that grete nede cauſith to ſpeke
(XXXVIII) with ſadneſſe & honeſtee / & ſilence alſo is to be kept at 5
[† leaf aa v,
back] tath refeccions and meles & in other places / & at other
and during tymes ſpecyfyed by the rule / Yf theyr be founde ony
meals. gylty in theiſ premyſes, thei ougt to be punyſſhed ſtreightly
and greuouſly.

VII. The twelve
degrees of
meekneſſe : **H**Oly ſcripture cryeth and ſeyth / “ he that wyH 10
high hymſelfe ſhal be made lowe, and he that
mekyH hym ſelfe ſhaH be made high ” / In thys is ſhewid
that exaltacyon is þe doughter and nygh of kyne to pryde,
whiche is mortaH / Yf we wyH atteyne and come to the
heyth of perfyte mekenes, the whiche wyH bringe vs to 15
the honour of heuen in body and ſoule, lete vs lyft vp our
herte & mynde vnto heuen by þe ſkale and lader of Iacob,
descendyng wyth the angels from ony exaltacyon / and
clymme vp to theym by mekenes & humyliacion. The
fyrſte ſteppe of thys ladder ascendyng by mekenes to 20
heuen / is to be euer aferde of god and of your ſouereyn /
and not to be foryetful / beringe in your mynde ſurely all
thynges that god hath commaundyd you to be done, and
your rule, and how they þat contempnyth god & hys pre-
ceptes or the rule ſhal goo to heH / and to them that loue 25
& drede god & kepith his commaundementes is ordeyned
[† leaf aa v]] Ioye euerlaſtyng. Oure ‘lorde in euery place beholdyth
the dedes & thoughtes of euery creature / and þe angels
ben redy to ſhewe to the trynitee dayly the gode dedes of
eche good creature. ¶ The ſeconde ſteppe or degree of 30
thys ladder of mekenesſe is whan one hath no delyte to
fulfyH theyr owne wyH or deſire / but oonli to folow criſt /
þat ſeith : “ I come not in-to the worlde to doo myn owne
third, wyH but the wyH of my fader that ſent me.” The iiij.
degree is whan one ſubdewyth & mekyH hymſelfe for god 35
lowly to their ſouereyn / folowyng criſt / of whom the
apoſtyH ſeyth / “ Iheſus was made obedient vnto deth of
the croſſe.” ¶ The iiij. degree is whan one can ſuffre wyth
fourth,

30. or, Caxton : of.

32. Caxton : butoonli.

- aH obedience & pacyence aH Iniuries, wronges / wordes of
 rebuke, & suche other done or sayd vnto theim / & to take
 hem gladly for goddis sake their lyfe enduring / For þe
 gospel seith / "he þat contynueth to the ende / shall be
 5 sauff." The v. steppe of this ladder of mekenes is þat ^{fifth,}
 whan al euyH thoughtes that come vnto their herte or to
 their mynde, & their synnes a-fore hid & not confessyd /
 þat they wyH thenne open mekely to theyr souereyn wyth
 repentaunce / For it is writen / "shewe thy wayes of thy
 10 lyuyng to our lord & trust in hym & in his mercy. for
 he is al goodnesse & piteful / & redy is to foryeue thy
 trespase & synne, yf thou wyH knowleche it wyth repent-
 aunce & amende." ¶ The vj. degre of mekenes is whan ^{sixth,}
 one is weH content wyth symple araye or habite / & is
 15 glad to be set lytiH by & to be take as a drudge or outcast
 of the religion / & to be euer redy to doo al thynges that
 is boden hym to doo, Iugyng him an IdyH seruaunt and
 vnworthy to god and man / ¶ The vij. degree is yf he ^{seventh,}
 shew in dede hymself, not oonly with tongue but also
 20 wyth aH the inwardes of his herte & by outwarde behau-
 our, the lothliest & the vilest of aH other / seyeng wyth
 the prophete / "I am a worme & noo man, the repreef of
 peple & abiectioun / lord, I thanke the that þou hast mekid
 me, so that I may the beter lerne thy commaundementes."
 25 ¶ The viij. degree is yf that he doo no thyng but as the ^{eighth,}
 commyn rule of the place and holy ensample of his seny-
 ours doo shewe vnto him in our lorde / ¶ The ix. degree ^{ninth,}
 is yf one kepe his tongue in al silence to the tyme he be
 commaundid to speke / or els that he be askid a questyon.
 30 ¶ The x. degree is yf one be not lyght and redy to <sup>[leaf aa vij]
tenth,</sup>
 laughter or to dissolucyon. It is writen : "a fole wyHe
 exalte his voyce in laughter." ¶ The enleuenth is for to ^{eleventh,}
 speke euer softly wyth sadnes / & mekely & with fewe
 wordes groundid vpon reason and godly / It is wryten :
 35 "The wyse man is knowen by hys wordes." ¶ The xij. ^{twelfth.}
 degree is whan one, not oonly in his mowthe but asweH in
 his body, shewyth meknesse to aH that beholde hym / as
 in al his dedes / in chaptour / in chirche, in garden /
 in felde, sittinge, walkyng, or standyng, & his hede
 40 enclynyng / and his sight to the grounde, shewyng hym

These lead to
perfect love.

[† If. aa vij,
back]

selfe euery houre gylty of hys synne, hauynge euer suspect
for to be brought to the ferefuH Iugement of god, seyeng
thus wyth the publycan: "Good lorde, I a synner am not
worthy to lyfte vp myn eyen to heuen." who som euer
hath ascendyd al thise degrees of mekenesse shaH anone 5
haue the charyte of god perfytely, þe whyche thenne
puttyth awaye aH drede in suche thynges / the whyche he
dyde afore with drede / and also dooth thenne al his actes
of accustome, as it were naturalle to 'hym, cherefuHly /
& wythoute labour, & that not for the drede of heH he 10
dooth it, but for feruent loue þat he hath to god by a
custome & delyte of vertue / þe whyche grace is yeuen of
þe holy gooste.

VIII-
XVIII.

Service
regulations.

HOW the seruyse of god is to be doone at his
howres acording to the tyme / is shewid in the 15
hole rule distynctly by chaptours, where it is noted in þe
ende þat euery weke, begynnyng on the sonday, shal be
songe the hole sawter of dauid wyth anthemes & other
appropriyed therfore / & finaHly it is so of vs to doo in
regarde of holy faders afore tyme, þat dide deuoutly rendre 20
& say euery daye of the yer' þe seyde hole sawter, as we
rede.

XIX.

The presence
of God
should be
remembered.

[† If. aa viij]

SITH it is so that our bileue is, that god is presente in
euery place & beholdyth at eche howre both the
gode & the euyH / thenne it is to truste wythoute ony 25
dowte / þat moche more whan we be occupied in his
seruyce in þe chirche or ony other holy place / wherfore
he is to be serued in drede by the counseyle of the pro-
phete / & wysely remembring his presence with innumer-
able angels / the whyche ben theyr surely at 'dyuyne 30
seruyce / and lete vs euer soo syng and saye that our
mynde accorde to our voys and the sentence / of the
dyttee. Amen.

XX.

Right
praying.

YF we shulde make ony suggestion to a state
temporaH / we wolde not presume to doo it 35
but with mekenes & reuerence / thenne how moche more
owe we to oure lorde god wyth aH mekenes and clenness

deuoutly to make our prayer and supplicacion, & that not in haste and moche seyenge, but in clenness of the herte & compunccion wyth wepyng / þat we may the rather be herde in our prayer & petycion.

- 5 **O**F the eleccyon of the deanes & offycers of the
religion and of theyr good lyfe / & of their
charges / by the whyche the souereyn maye in partie be
discharged, And how they owe to be chosen for theyr
good lyfe / theyr lernynge and wysdom / And how they
10 shal be correct and blamed / and also depryued, if thei
amende not after theyr defawte / And how that other
better disposyd shaþ occupye their place, and soo other
offices / and also in what maner they shaþ slepe in their
clothes gyrde; 'And how offenses and sinnes, grete &
15 lesse dyuersly, owen to be corrected / And how þe
souereyn owe to be dilygent aboute suche as a goode leche
or phisicien in all charite & prayer; And also how they
that oft haue ben corrupt & correcte wyþ not amende by
noo punysshement reguler, that prayer to god & good
20 exhortacyon is thenne euer to be had vnto them; Yf
they wyþ not dispose them so to be reconciled & to
take grace, how that thenne they shaþ departe from the
congregacyon, leest that suche a moreyne shepe / empoysen
and enfecte the residue of þe flocke; And also how those
25 þat ones by their owne foly goone out of the religion ben
receyued ayen; And how childern nouyces arn to be
chastised: al thys afore wryten ben ordeyned afore by
saynte benet in þe complete rule in seuerah chapitours
full heuenly.
- 30 **T**He cellerer of the place is to be chosen of the con-
gregacyon, suche one that is wyse, quicke, well
condycyoned, & sobre, not prowde, impacient, not trowbe-
lous, ferefuþ, nor large / but euer dredynge god / beyng
as a fader or a louyng moder to al þe congregacion.
35 ¶ They must haue grete laboure & thought for aþ them /
doyng noo thyng wythout þe commaundement of the
souereyn / the whiche agreyng to god and the rule is euer
to be kept / soo that they cause not ony of the couent to

XXI.

Function-
aries, etc.

XXII.

[+ lf. aa viij,
back]

XXIII-

XXVII.

XXVIII.

Punishments
and atone-
ments.One rotten
sheep will
infect a flock.

XXIX.

XXX.

XXXI.

The cellarer,
his qualities.

[+ leaf bb]]

The cellarer grutche or be heuy / Yf cace be, that ony aske a thyng
 vnreasonable / yet they owe not to dysdeyne suche one or
 dispyse, makyng theim heuy with theyr countenance or
 answeere / but reasonably wyth aH mekenes and cheyrfuH
 countenance in softnes of spiritte denie their petycion. 5
 This sayd charge is dredefuH and also meritorious; for
 the apostle seyth: "He or she that mynystrieth wel / shal
 haue grete rewarde & crowned in heuen." Morouer theyr
 charge is to see diligently and weH to the seke / and to
 Infantes, to strangers and to power peple / Remembring 10
 that wythout doubte / þat they shaH yeue a streyt reken-
 yng and accompte for aH theys / and for the leest thyng
 in theyr office myskepte or myspendid, atte ferefuH daye
 of dome / AH the vesels of þe place they owe to kepe
 weH / in that asweH as though thei were the sacrate 15
 vesels of the awter / Noo thyng they shulde doo nee'ly-
 gently / or to be couetous or ouerlarge or prodigious / but
 aH thynges to doo mesurably wyth discrecyon & after the
 commaundement of the souereyn / And speciaHy in thys
 offyce thei must haue mekenesse / & whan they haue not 20
 the thyng that is askyd of theym / thenne at leest to yeue
 an esy & gentiH answer / For it is writen: a soft & esy
 answeere is a-boue ony yeft. The refresshyng and fode
 that is to be yeuen to the couent or congregacyon is to be
 done euer without grutchyng or taryeng, so that thei haue 25
 noo cause to compleyne for the minystracyon / AH thynges
 is to be askyd in dew houres / soo that none be trowbled
 or made pensy in the housholde of our lorde.

XXXII.
 Caretakers.

Inventories
 of goods.

[+ leaf bb ij]

FOr the other stuff of the monestary, and vesture of
 the couent wyth other necessaryes / þe souereyn 30
 owe to provide suche officers of whos lyf & good maners
 he and other may be sure, for the kepyng therof & gader-
 yng of the same / and for delyueryng of hem to theym
 þat haue nede / Of the whiche stuff the souereyn shaH
 haue wrytyng / wherby he maye delyuer the percelles to 35
 the offycers as they chaunge / so þat 'it maye be weH
 knowen what is yeuen and what is receyued / Who so

euer neclygently or sluttissly entretyth any thyng of the place / anone be they rebukyd & punysshid /

- T**He grete vice & syn of properte in relygyon is
 namely to be cutte awaye by þe rote / Presume
 5 none in relygyon to yeue any thyng, or to take, wythout
 the wyH & commaundement of the souereyn / nor it is
 leesuH any to haue a thyng to theyrself propre / not as
 moche as their owne body / or to haue their own wyH in
 their power / aH thynges to theim necessary is to be had
 10 of the souereyn accordyng to theyr nede, not acceptyng
 any persone more than an other, but accordyng to nede &
 in-firmyte / And aH thynges must be commyn emonge
 theym accordyng to the lyfe of þe apostles / None pre-
 sume to sey : suche a thyng is myne. Yf any be founde
 15 gylty in this venemouse offence of properte / lete hem
 twyes or thries be correct / yf they doo not amende / see
 thenne to their cha[s]tysment / Yf at any tyme one nede a
 lytyH thyng / thanke he our lorde and say he euer : “Deo
 20 gracios,” not beyng sory that another that nede hath /
 that pite is shewid vpon hym / And he that hath suche
 pite shewyd vpon hym shal not therof be proude by con-
 tenaunce or by worde / and thus shaH aH the congregacyon
 be in rest and charitee / and grutchyng layd a syde / the
 25 Yf any therein be founde culpable, anone put them to streyt
 discipline.

XXXIII.

Individual
property is
not allowed;everything
should be had
in common

XXXIV.

[† leaf bb ij,
back]

in true love.

- E**Che one be besy to serue other, & none is to be
 excusid from þe dressing bord of þe kechyn /
 wythout they be seke or other wyse occupied for þe
 30 commyn weH. In suche meke & low seruice is goten
 grete mede / charite and rewarde / and whan they shaH
 departe wekely from the kechyn by cours / they owe to
 make al thynges clene at theyr departyng / and þe clothes
 þat the couent hath fyled with theyr handes or fete they
 35 shaH delyuer clene also wyth aH mekenes. And moreouer
 theyr owne fete they shaH make clene in theyr departyng,
 and delyuer al the naprye and clene clothes to the celerer.

XXXV.

Kitchen
service regu-
lations.17. Caxton: *to (end of line) to their chatysment.*

S. BENET.

K

Suche seruytours by þe rule may take a lytyH refresshing of mete & drynke afore high dyner / for by-cause of their attendaunce & seruyse at þe same.

XXXVI.

[leaf bb ij]
Regulations
for the sick

G Rete attendaunce is to be had aboute seke persones aboute aH other thynges: as though it were to 5 criste hymselfe / the whiche doutlesse is seruyd in theym that is seke / as he seyth hymselfe: "I was seke and ye visited me, and that ye dide vnto the leest of theym that were seke, ye dide it vnto me" / Wherefore those that ben seke shulde considre that suche seruyce is doon to 10 theym for the loue & honour of god, and therefore they shulde be righte ware to cause any heuynese to theyr seruytours by any superfluite or vncurtees demenour. Not for thy, for theyr sekenes they owe pacyently to be suffred / for of suche is goten grete rewarde hereafter in 15 heuen. The souereyn may not be neclygent to the ouersyght of suche seke persones, serchyng wel that thei lacke noo helpe or comforte / or any thing that is necessary for them, as is wasshing, bathynge, and medicynes, yeuyng as oft as nedeth / and to suche is grauntid by the rule for 20 theyr sooner amendement for to ete flesshe; so þat after thei recouer thei absteyn in any wyse therfro. Prouyde alwey þat fauour be had to Infantes / seke persones & aged.

(who are not
to lack wash-
ing, baths,
and medi-
cine),

XXXVII.

old people,
and children.

thei recouer thei absteyn in any wyse therfro. Prouyde alwey þat fauour be had to Infantes / seke persones & aged.

XXXVIII.

[leaf bb ij,
back]

Regulations
about meals.

AT aH refeccyons and meles / redyng & lecture 25 must be had / And the reder after the masse on the sonday shaH entre / and humbly desire of aH the congregacyon to pray for hym, makyng a crosse in his forhede / for the euyH spirite of pryde and other / and after the blessing yeuen begyn to rede / and aH the tyme of refeccyon 30 or meles / none to be soo hardy to speke / but to kepe high silence as speche, noys, or other wyse, preuy or aperte / how be it, the souereyn maye a lytyH speke of the processe that is rad or of other for edefieng of his ghestes or of other that here hym / and not els / Also þe congregacion shal be seruyd of al thynges necessary to theym at 35 that tyme / so that none haue nede to aske any thyng /

Silence to
be kept.

Yf eace be þat suche nede befaH / thenne signes must be
 vsid and no speche / The reder may afore his lecture take
 a lytyH refeccyon that is caHyd mixtum / yf nede be for
 by-cause of his redyng atte mete / And suche owe to
 5 rede euer / the whiche by theyr redyng may best edyfy
 the herers / And the same is to be obseruyd in aH syng-
 yng and redyng in the chirche or in prechyng / and that
 'to be done in mekenes / sadnesse and drede.

Signs only to be made.

'Mixtum' for readers.

[† leaf bb iv]

10 **I**T folowyth in the rule of the mesures of mete and
 drynke / and what howres after the season and
 tyme of the yere / the congregacyon shaH take theyr
 repast and meles / And also how the souereyn must soo
 tempre and dispose aH suche thynges wyth other, so that
 the soules of his subgettes may be saaf.

XXXIX-XLI.

Variation in meals at different seasons.

15 **T**O the seruyce of god as sone as is herde only beH
 or token / aH thynges set aside, the couent owe to
 come in aH godely haste and relygyously therto / For
 noo thyng owe to be preferryd before the seruyce of
 god. And they that come late therto / shal not goo to
 20 their owne place in þe quere / but to the place assigned
 for suche late commers / to theyr rebuke, penaunce, and
 amendement. How they shaH be punysshid that come
 late to meles / and of theyr sequestracyon from the
 feliship / and of theyr etyng alone in penaunce after
 25 other / the rule with his expositour dooth specifiye /

XLIII.

All should be punctual about service hours.

Punishments for late arrival.

THo that fayle in psalmody / respons / anthemes or
 lessons, yf they meke not theyr-selfe openly afore
 aH the congregacion / as puttyng theyr hede downe to
 the grounde or other wyse by the rule for a satysfacyon /
 30 els they must haue afterwarde more largelier & greter
 penaunce for their offence / And children euer for theyr
 trespase must be bette.

XLV.

[leaf bb iv, back] for mistakes in divine service.

WHo that euer in his laboures / as in the kechyn,
 in celary / in the gardyn, or in any other
 35 occupacyon, offendyth or brekyth any thyng / or els

XLVI.

and for carelessness during work.

lesith, and wyH not knowleche his offence to the hede
and souereyn or to the congregacyon / they owe to
haue grete penaunce, yf it be openly knowen, the offence /
yf it be not knowen but oonly to hym selfe / thenne
lete hym shew it bi confessyon to the souereyn or to his
5 goostly fader and take his penaunce.

XLVIII.
Idleness must
be avoided.

[† leaf bb v]

IDilnesse is the enemye of þe soule / wherefore lyke as
the couent ben occupied certeyn howres aboute
the seruyce of god / soo certeyn other howres ben thei
occupied in redyng and studyeng of heuenly thynges / 10
and in laboures wyth theyr body in thynges that is
good and necessary to theim or þe place / for thenne thei
ben very religious, whan thei thus folowe holy faders and
doon as the apostles dyden.

During Lent
there must be
special study,

under due
control.

IN the tyme of lent echon by theyr-selfe haue the 15
bible / the whiche they owe to rede complete and
hole besyde theyr seruyse / and the seyde bible is to be
delyuerd vnto theym atte begynnyng of lent. And the
serchers of the relygyon owe to see waresly about þat they
be occupied in lecture therof sonday and other / & not 20
aboute fables / lapes or sluggishshenes. Yf any suche be
founde / see that they be spoken vnto sharply ones
or twyes / & yf they amende not theyr-wyth / lete
theym be correct / soo that aH other maye beware by
theym. If theyr be ony so slouthfuH or necligent, that 25
they maye not or wyH not be occupied in redyng or
holy medytacyon / thenne lete theym be assigned to
other occupacyons to doo / so that they be neuer vnoc-
cupied in vertu / If they be seke or feble for age /
thenne such an occupacyon is to be put vnto theym 30
þat they maye awaye wyth / & not to be ydyH, by þe
discrecion of the souereyn.

Non-readers
must be set
to work.

XLIX.
[leaf bb v,
back]

Lent requires
special
purity,

HOW be it that a religious persone owe euery
tyme to kepe lent / yet for by-cause that fewe
haue thys vertu / therefore we aduise and counseyH, seyth 35
saynt benet, aH of the relygyon spirituaHy theys xl. dayes
of lent to kepe in aH clenness of lyfe / and to put vtterly

awaye aH theyr neclygences and olde custome of synne / devotion,
 and thenne more spirituallly to gyue them to prayer
 waylyng and wepinge / redinge / and abstinence in and abstin-
 mete and drynke / wythdrawynge somewhat of theyr ence,
 5 takynge in mete and drynke other wyse than they dide
 afore, and that wyth good wyH, offerynge it in his mynde
 to god and to the poore peple; And to wythdrawe some with less
 what of slepe and speche and wanton behauour. And as sleep and
 for abstynence of mete and drynke, it owe to be doon less talk.
 10 wyth the consente euer of the souereyn and the helpe of
 prayer. For yf it be otherwyse doon / it is to be taken
 of presumpeyon and vayne glory / and thenne it hath noo
 mede.

LII.
 [leaf bb vj]
 Use of the
 oratory.
 15 **N**Oo thyng is to be spoken in the chirche but
 prayer / And after that ony seruyce is there
 doon / aH they owe to departe wyth silence and lowe
 reuerence doon to god. Yf ony after woH praye of deu-
 cyon / none shaH let hym by theyr noyse or ony other
 vncurteys delynge / and thenne suche owe secretly to
 20 praye wyth deuocyon and not on high, but wepyng for
 his synnes and the Ignoraunce of the peple and theyr
 synnes wyth aH meke intencyon of herte and soule. AH
 other not soo there occupied owe to avoyde.

LIII.
 Guests should
 be received
 charitably,
 25 **A**L strangers or ghestes arn to be receyued for god
 & as god. For here-after they shal here hym
 saye to them / "I was a stranger & ye toke me In / and
 gaue me mete & drynke and lodgyng" / and soo of other
 deas of mercy / Euery persone is to be honourid for the
 ymage of god / thenne moche more those that ben of
 30 cristen religion and that comen for god / Whan euer it
 is shewyd that a stranger is come / anone the souereyn or
 his brederm shulde quykly goo to hym wyth aH charyte /
 and after theyr prayer togider made and knyht togider in
 goldis peas / kysying togyder and salutyng other / with after
 35 retreshing them with mete and drynk and other neces-
 saryes to their power / redynge amonge the lawes of god
 to theyr edyfieng of soule / The souereyn may breke his
 be kissed, and
 given food.
 [† leaf bb vj]
 back]

Strangers' feet are to be washed.

mele for a stranger, wythout it be a spiritueH fastynge daye / and thenne he owe not to breke it / The bredern may not breke ony faste for strangers. Also the souereyn wyth the congregacion shulde with aH mekenes folow oure lorde / and wasshe the fete of the strangers, 5 sayenge certeyn prayers / for in theim and poore folke is to be had diligent watche and cure / for crist in theym is surely receyued / He þat is asygned for suche gastes or poore folke, to gyue vnto them necessities, shulde drede god gretly and haue mekenes and pacience / and doo aH 10 thynges with wisdom / and silence, euer fulfylling the souereyns commaundement / & whan they ony other mete or see / they owe to enclyne mekely and salute them departyng with silence.

LIV.
[leaf bb vij]
Letters and gifts are to be subject to the disposal of the Superior.

NOo wyse be it leefuH to ony broder to take or 15 receyue of fader or moder ony letters, tokens, or yestes / or els to sende hymself or to yeue ony without the wyH and comaundement of his hede and souereyn / the whiche had, he thenne maye receiue them / not forthy the souereyn after may yeue suche stuff to suche as it 20 shaH please hym, and he that it was sent vnto shaH take it in worthe & cherefuHy / in that an other hath it / leest that occasion of grutchinge inwarde or outwarde be yeuen to the by thy gostly enmye.

LV.
Clothing is

to be plain and cheep.

[leaf bb vij, back]

CLothyng to the couent, and habyte, is to be yeuen 25 accordyng to the hete of the yere or to the colde-nes of the countre that they dweH in, lasse or more as nede is / And the souereyn must haue consideracion thei- of / and to bye suche cloth that is made in that countre or prouynce, of the vilest and lyghtest pryce / And as oft as 30 they shal take new / thenne to rendre vp the olde for the vse of pore peple / Of other thynges necessary for theyr body daye & nyght in wynter and somer, and of theyr ceHes and lodgyng, and of their behauour in them with other / the hole rule certifieth. And how the souereyne 35 shal dyligently serche that thei lacke no thyng to theym necessary / soo that aH occasion of grutchyng, or for ony

thyngge werkynge, or for ony thyngge kepyng / haue no
place in þe relygyon / euer remembryng the wordes
wrytyn in the actes of the apostles, where it is seyde /
that it was distribute & delyuerd to echone of theym as
5 theyr nede required.

THe borde or table of the souereyn is to be garn- LVI.
ysshid wyth pilgrymes or ghestes / And whan there The Super-
ben few strangers / the souereyn maye caH vnto hym rior's table.
some of the brederen / so that parte of the senyours be
10 left wyth the couent for theyr awe and disciplyne.

WHan ony commyth from the worlde to entre LVIII.
in-to religion / a light or soden entree is not Reception as
to be grauntyd ; but for to doo after the apostle, preuynge a monk or
the spirites / yf they be of god. Yf cace be that suche nun should
15 one be abydyng in hys purpose / and founde pacyent for be granted
ony Iniuries done vnto hym / or for delayeng of his only after
entree, & suche other, thenne after iiij or v. dayes may long waiting,
be graunted vnto hym entree / abidyng after by ^ccerteyn [+ If. bb viij]
space in the ghestys chambre / and after in the ceH for
20 nouices / theyr to be for a tyme in prayer and medyta- preparation,
cyon / and for to ete and drynke. And a senyoure of
the relygyon is to be assigned vnto hym / the whyche is
apt to gete sowles to god / the whyche shaH see vnto hym
warely and vysely that he be vertuously occupied / sek- overseeing by
25 ynge our lorde by prayer, and to folow hym by obedyence a senior,
and suffryng of repreues / AH the hardnesse and sharpnesse
of the ordre is to be tolde hym playnly / by the whiche he
must goo to heuen. And yf he promyse to contynwe and
to be stable in his purpoos, thenne after two monethes / hearing of
30 the rule shaH be red hole by ordre vnto hym / and thus it the rule,
shaH be seyde vnto hym : " Beholde here the lawe vndyr
whyche thou must sore laboure and fyght / Yf thou
thinkyst that thou maye kepe it, come in / and yf thou
may not / goo free ayen where it plesith þe." Yf he yet
35 contynewe by hys promyse, thenne he shaH be brought and staying
ayen to the nouyces ceH to be preued ayen, and yet ayen in the
novices' cell.

[† If. bb viij,
back]After twelve
months' pro-
bation,the vow is
made.

The petition

[† leaf cc j]
is written,signed, and
laid on the
altar.The new
member's
goods are
given away,and he puts
on the monas-
tic clothing.

after in aH pacience; * & thenne after six monethes the
rule ayen shaH be red vnto hym / soo that he may weH
know wherefore he entryth in-to relygyon / and yf he con-
tinue styH iiij. mounthes after / yet not for thy þe rule
ayen shaH be red vnto hym / And yf he promyse thenne 5
vttterly to kepe aH thynges that is so ofte red vnto hym
and to be obedient, thenne atte firste shaH he be taken
in-to the congregacyon / knowlechyng thenne that he is
bounde to the law of the rule / and thenne after he may
not departe from þe monestarye / nor excuse him, but 10
that he is vnder the yocke of þe seyd rule to his deth.

¶ Thenne whan he is admyttid and taken in-to the chirche
to be professid afore aH the peple / there he shaH pro-
mytte of his stabylnesse and amending of his maners / &
there-vpon make his obedience afore god and his sayntes / 15
the whiche is to be done with aH his mynde and herte,
leest that he mocke our lorde god to his dampnacyon / Of
his promyse and profession he shaH make a petycyon in
wrytynge to god and to aH sayntes / whos relykes ben in
that chirche and to the souereyn assygned therto / the 20
whiche he shal wryte with 'his owne hande / or els an
other of hym required, yf that he can not write / & marke
it with his owne sygne / the whiche he shaH put vpon þe
awter afterwarde wyth his hande; & seye certayn prayers
ther-wyth / And after this he shal faH downe prostrate at 25
fete of the couent / prayeng theym to praye for hym / and
after thys he shaH be nombrid for euer / and named for
one of the congregacyon / Suche stuff that he hath not
yeuen before to folke þat ben poore or other wyse, openly
shaH he thenne yeue to the monestary / noo thyng reseru- 30
yng vnto hym-selfe; for after that tyme he may haue noo
proprtie / not as moche as his owne body / And whan in
þe chirche he shaH doo of his seculer arraye and be cladde
with the habite of the place / those that he puttyth of
shaH be kept in the vestuary / leest that the enmye the 35
fende perswade and cause hym after / the whiche god
defende, for to departe from the religion / and thenne he
must haue his seculer clothes ayen / and put out for euer.
But his petycyon in wrytinge, that he put on the awter in

his firste entree / ought euer to remayn and to be kept in the monestary.

YF a man of worship offre a yong childe, his sone,
to god and to the religion, thenne shaH he or his
5 frendes make the peticion, as is wryten afore, for him
with wrytyng / and their offryng wyth the hande of þe
childe / the whiche shaH be roHyd togider in the paH or in
the toweH of the awter / How poore children and seculer
prestes / & how mounkes strangers owe to be receyued /
10 and of the ordynacion of prestes & of dekens wythin þe
selfe religion, is shewid folowyngly in the complete rule by
large processe / the whiche I passe ouer for the grete
change that is in that religion, and the length.

LIX.
[leaf cc j, bk.]
Rules for
admission of
children,

LX-LXII.
of strange
monks, etc.

WHan euer the bredern mete togider / the yonger
shaH meke hymselfe / desirynge the blessynge
of hys senyour / And whan ony senyour commyth at ony
tyme before hym / he shal arise and gyue place to sytte ;
and the sayd Ionger shaH stande tyH he be commande to
20 sitte. Yonge children of the religion both in chirche and
at table & elsewhere shaH kepe theyr place after their age
in relygion / and they shal haue ouerseers, techinge theym
& gyuyng discipline / tyH they come to the age of
vnderstandyng.

LXIII.
Juniors and
seniors.

TO the gate of the monestary an aged persone, wise
and weH manerd, is to be assigned / the whiche
can take an answer wittely or a message / Whose good
disposicion woH not suffre hym to wandre aboute or to
be idle / The whiche broder owe to lodge nygh the gate /
30 soo that strangers that come maye euer fynde hym redy /
of whom they shaH take an answer. / And whan someuer
ony knockyth at gate, or els that the poore peple crye,
anone he shaH seye : “Deo gracias” cherefully, and gyue
theym an awnswere comfortably in aH mekenes and soft-
35 nesse and drede of god / The whiche broder portar shaH
haue helpe of an other yonger broder, yf grete nede requyre.
Suche a monestary is to be sette in suche a place where aH

LXVI.
[leaf cc ij]
Gate-keeper

to live near
the gate,

and be kind
to all.

Junior
porter.

Situation of
the convent.

Reading of
the rule.

thynges necessary soone maye be had / so that the couent
nede not to passe the boundes of the clausures therof / the
whiche yf thei dide / shulde be peryHe for theyr soules /
Saynt benet woH that the rule be red effectueHy oftymes
in the yere afore the congregacion / for by-cause none of 5
hem shal pretende Ignorance or ony excuse.

LXVII.

[If. cc ij, bk.]
Prescripts
regarding
those who go
on journeys.

On coming
back, they
shall ask for
prayers for
their faults.

WHan any of the bredern must doo a Iourney
without the clausure of the place, after licence
had, he shaH commende hym to the prayer of his souereyn /
and euer at last oryson in the seruise of god / shal a prayer 10
be sayd for him and aH *pat* is absent / And the daye that
they come home ayen / they shal lye prostrate aH the
seruise tyme / & desyre the couent to praye for theym for
theyr excesses done in the iourney / as in syght, heryng
of ony vanytees / or euyH thynges, or ony voyde wordes / 15
And they shaH not teH ony thyng *pat* they sawe or herd
in theyr iourney, for it is a grete meane to *pe* destruccion
of suche a place of relygion / And he that presumyth to
doo the contrary or to goo oute of the clausure of the
monestary to ony place / thought it be neuer so lytil, 20
wythout commandement or licence of the souereyn / owe
to be streytly punysshed.

LXVIII.

Impossible
injunctions

[† leaf cc iij]

are to be
obeyed, with
trust to God.

IF ony greuouse or impossible thynges be put vnto
a broder of his souereyn to doo / he shaH wyth aH
mekenesse and obedience take the commaundement vpon 25
hym: Yf cace be that it passe his power in ony wise to
fulfiH it, thenne wyth aH lowlynesse he shal teH it to
his souereyn / and the cause of impossibilitytee. And yf
cace be the souereyn contynew in his sentence & wyH /
thenne the broder owe to know that it is to hym right 30
profitable yet to obeye, puttynge his trust in the helpe
of god / whiche woH not forsake all theym that truste
in him.

LXIX.

Undue
intercession.

EChe one shuld beware *pat* he excuse not or
defende an other in ony cause, though al he were 35
neuer soo nygh to hym of blode / For of it lightly wolde

growe grete occasion of sclaunder to the religion / Who
þat is founde fawty in this trespase owe to be punysshid
greuosly.

- 5 **I**t is ordeyned also that it is not lefuH to any of the
couent to punisse or to bete an other of the
same / but suche one as the souereyn hath yeuen power
vnto / Those that offende openly / must be repreuyd and
punysshid openly / that other maye be the rather aferd to
offende / Children to the xv. yere of age shaH stande euer
10 vndir streyt awe and diligent discipline / & aH thynges er
to be doon vnto theym mesurably with discrecyon and
reason / & vndir the commandement euer of the souereyn /
And he that otherwise dooth / shaH be correct wyth
reguler disciplyne / for it his writen in the gospeH / aH
15 thynges that ye wolde þat other shuld doo vnto you / doo
ye it to theym / and that ye wolde not haue done to you /
doo it not to them.

LXX.

Unauthorized
correction.Children till
15 to be under
strict dis-
cipline.[t leaf cc iij,
back]

- O**bedience is not onoly to be yeuen of al the couent
to the souereyn / but also echon to other must
20 obeye / knowyng that by þe way of obedience thei shaH
come vnto heuen. Whan the commaundement of the
souereyn is doon by the subgette / saynt Benet woH
that besyde that / þat euer the yonger in religion obeye
theyr senyours in aH charite / dilygence, & mekenesse;
25 who þat woH not must be correct / Yf any brother be
blamed of his souereyn for any cause / though it be right
smaH / as soone as that he knowyth that his souereyn or
his senyour is greued wyth hym or trowbled, though it be
right lityH / anone he owe to faH downe prosstrate at his
30 fete / so longe to the tyme he that is greued be satisfied &
plesid for his humyliacyon. Yf any disdeyn to doo thys /
lete hym be punysshid on the nakyd body / and yf he be
obstynate / put hym out of the monestary.

LXXI.

Obedience to
superior and
seniors.A brother,
when cen-
sured,must fall at
the superior's
feet,or be beaten
on his naked
body.

LXXII.

[leaf cc iv]
There is a
bad and a
good zeal.

- 35 **A**s there is an euyl zeale / loue, or affeccyon / the
whiche departyth one from god and bringith
hym to heH / soo there is a zeale or affeccyon the whiche

The good zeal
should
pervade the
convent.

All should be
meek,

and help
others,

preferring
God's cause,
and so reach
heaven.

departyth one from synne and bryngith hym to god to
euerlastyng lyfe, the whiche is to be had in religion in aH
feruent desire / for by it echone gladly woH reuerence
other, and echone suffre other for any infirmyte or con-
dycions / and that wyth aH pacience / and moreouer 5
echone be glad who can best meke hymselfe and to be
obedient / neuer folowyng that thyng the whiche he
demeth to be profitable oonly to hymselfe / but moche
more that thyng that is profitable for other. Echone
shewe charitee to other as brethern in aH clene & chaste 10
loue / dredyng euer god / and louynge theyr souereyn in
charyte vnfeyned, preferryng euer goddis cause and mater
afore aH other / the whiche woH brynge hem aH to-gider to
reygne in the lyfe / the whiche is eternaHe. AMEN.

Explicit.

15

*Translator's
solicitation.*

¶ Of your charite praye for the translatur of thys
sayd treatyse.

IV. THE NORTHERN LANSDOWNE RITUAL

FOR THE

Ordination of Nuns.

(Lansdowne MS. 378, British Museum.)

This is þe furme how A Nouice saH be made & resaiuid to religiun. [leaf 43]

IN þe first begining, when sho hase made hir peticiun,
And askid þe howse, & priores and þe Couent hase
5 graunt hir it, þan saH sho come to þe priores and knele
downe be-fore hir on hir kneis. And þe priores schaH
take hyr hende in hers and kisse hir, and sho saH be
resaiuid.

After an ap-
plicant has
been admit-
ted into the
convent,

10 Efterwarde, when þai likis to bringe hir to þe
chaypitur for to be examend, þai saH aray hir in
þat wede þat sho saH vse þe first 3ere to sho be profest.
And þan, when chaipitur is done, sho þat saH be hir
maistres saH say to þe priores: "þare is a Nouice for to
be examend."

has been ex-
amined the
first time

15 And þan [þe] priores saH byd bring hir in. And hir
maistres saH bring hir in. And when sho comes where þe
cuuent takis þare venyse, þan saH sho prostrate downe.
And þan þe priores saH aske hir: "dere doughtir, what is
þi asking?" And ligand stiH, sho saH say: "þe mercy of
20 god and 3oures." And þe priores saH garre hir rise, and
say tyH hir on þis wyse: "What is þat mercy þat þu
askes?" and sho saH say: "for to dwelle in þis t'place
in þe abet of religiun to serue godde, & for to punysce
my sinnis, & for amendment of my life, & finally for
25 saluacion of my saule." And þan þe priores saH say
a-gayn: "Dere doghtir, þis thing þat þu askis is a harde
thing & a strate. Neuir-þeles, to þam þat [god] inspires &

as to her
desire to be
a nun,

[+ ff. 43, bk.]

6. MS. þe.
lary p. 142, l. 12.
þat inspires.

15. MS. þan priores.
24. MS. finally of saluacion.

21. MS. þu; simi-
27. MS.

giffis grace, wiȝ, and power to fulfil it, & standis stabiȝ
 in-to þe purpose þat þa be-gane, it is bott light, meritory,
 & medefuȝ, & spedand to þe lif þat euȝ saȝ last. Bott
 at þe begining of þis spiritual life, thre thyngis þar ar þat
 þe behuvis : to forsake þine awne *propir* wiȝ, & liffe vndir 5
 obedience, & be obedient principally to þi priores & to þi
 elders in þe ordir In aȝ lefuȝ þingis & honeste. The
 secunde is, þat þe behouis liue in wilfuȝ power[te], na thing
 awand with-owtyn witting of þi priores, na nathing take
 of nane of þi frendis, golde ne siluȝ, no na other gifte, bot 10
 at þi priores se it, And þat it fully be disposid at hir wiȝ,
 þat þu be noght *propirtarij* and falle in owre-hegh daunger
 enence þi religiun. For wha sa euȝ hase ani thing, golde,
 siluȝ, iuel, or ony *propirte*, with-uten *þe* witting &
 sufferans of hir priores, sho standis curste. The thirde is, 15
 þat þe behouis to liue chaiste, and take god to þi spouse,
 and forsake aȝ þi lust, & þi liking of þi flesche; þe be-
 houis to giue þe to abstinens & faste, when *opir* men etis;
 þe behouis to rise to þe *seruise* of godde, when *opir* men
 slepis; þe be-houis gife þe to praier & deuccion for to 20
 purches grace, and stifly stande in þe purpose þat þu takis
 þe to. And dohtȝ, giue þu seis þat þu mai fulfiȝ with
 þe grace of god aȝ þeis poyntes þat I haue reherced, Sais
 now her be-fore þe cuuent: what is þi wille?" And þan
 þe nouyce, if sho wiȝ abide in hir purpose, saȝ say on þis 25
 wise: "The gude purpose þat I haue tane, I saȝ fulfiȝ it
 to my liuis ende thugh þe grace of god and zure gude
 informaciun." And þan þe priores sal say tyl hir: "Dere
 doghtȝ, godd of his grete grace, he giue þe gude *perseue-*
 rans. Ga with þi maistres in þe name of crist." And hir 30
 mastres sall haue hir to þe Nouycery, & infurme as religiun
 wiȝ. And when twa monethes er passid, hir maistres
 salle *þexpone* hir þe rewle and aȝ þe poyntis and stratenes
 of religiun, na thing lanande fra hir. And when hir
 maistres hase exponed hir þe rewle, sho saȝ be examined 35

and been told
how she shall
have to live
in obedience,

poverty,

[+ leaf 44]

and chastity;

abstinence,

and devotion;

after she,
subsequently,
has received
more
instruction,

[+ ff. 44, bk.]

and been
examined

8. MS. *power*. 14, 15. MS. *siluir* or *ony iuel* with
outen þe witting & sufferans of hir priores propirte sho standis
curste. In a prior copy of the ritual, the word *propirte* was
 probably written in the margin. The scribe entered it in the
 wrong place, also putting or *ony* before *iuel* (jewel). 16.
 MS. *þ^l*. 21. MS. *stifly* and *stande*.

- a-gain in þe chaipitur on þe same wise os es be-fore saide. the second,
 And giffe sho standis in hir purpose eftir þe space of sex
 monethes, þe rewle eftir sone saht be exponed til hir of hir
 maistres. And þan saht sho be examend in þe chaipitur in third,
 5 þe maner be-fore saide. And giffe sho ȝitte abide fully in
 hir purpose to hir ȝere ende, þan on þe day þat sho saht be
 profest, sho saht be broght in-to þe chaipitur, & þe fourte and fourth
time,
 tyme be examend, as be-fore es rehercede. And þan if
 sho fully agre hir to þe beheste þat sho made before,
 10 Eftir þe gospeH on þe day þat sho saht be profeste, hir
 maistres saht cum til hir & lede hir til þe gree. And þare
 sho saht rede hir professiun, The preste þat singis þe messe
 standand at þe right corner of þe auter. And when sho
 hase redde hir profession, hir maistres saht gyffe hir a penne
 15 with ynke, & þe nouyce sal make a crosse on þe buke of sign it,
 hir profession, and sa wende vp to þe 'hee auter, and hir
 maistres with hir, & lay it on þe right ende of þe auter,
 and kys þe auter, and encline deuotelie, and gange againe
 to þe gree, & singe þare thrise : "Suscipe me, domine" &c. [† leaf 45]
and place
it on the
High altar.
 20 þe couent, aH-way standant in þare stallis, saht reherce þe
 same again thrise, and "Gloria patri." þan þe nouice
 saht prostrate downe be-fore þe gree, when "Kirieleison,
 Christeleison, Kirieleison." And þan þe preste saht say or
 sing : "Et ne nos." "Sed libera nos," saht þe qwere After and
under alter-
nate songs
and prayers,
 25 answer. And þan þe chantur saht be-gine pis salme :
 "Miserere mei, deus," þe ta side a verse, & þe toþir a-noder,
 And "gloria patri," "Sicut." And when pis salme es
 endit, þan þe preste saht cume fra þe hee awter to
 þe gree, and on hir : "Saluam fac ancillam tuam." she shall
prostrate
herself before
the altar
steps,
 30 And þe qwere saht answer : "Deus meus, sperantem in
 te." And eftir sune þe preste saht singe : "Mitte ei,
 domine, auxilium de sancto." The qwere saht answer :
 "Et de sion tuere eam." þe preste : "Esto ei, domine,
 turris fortitudinis." þe qwere : "A facie inimici." And to which the
priest also
comes down
from the
altar,
 35 þan þe preste : "Nichil proficiet inimicus in ea." And [† lf. 45, bk.]
 þan þe quere : "Et filius iniquitatis non apponet nocere
 ei." þe preste : "Domine, deus virtutum, co[n]uerte nos."
 þe quere : "Et ostende faciem." þe preste : "Dominus

rise again,
whilst the
veil is being
hallowed,

receive the
veil,

repeat her
obedience
vow to the
abbess

[† leaf 46]

and seniors,

prostrate
herself once
more,

take her
stall, and
then receive
the Eucha-
rist.

vobiscum." þe quere: "Et cum." þe preste: "Oremus."
And þan he saþ say fore colettis oure hir, The nouice
ligand prostrate be þe gree, And þe priores and þe couent
standand in þer stallis, and þar facis turned to þe autir.
And when þe collettis are aþ endid, þan þe nouice saþ 5
stand qwil þe vaile es in halowyng. And when þe preste
hase halowid it, thre or fowre of hir sistirs with hir
mastres saþ cum oute of þe qwere & stand a-bowte hir,
qwil hir vales ar in doying on, Aþ þe opir remanant of þe
couent standand in þare stallis. þan, when sho is arayid 10
vp in hir valis, þe chantir saþ be-ginne solemply þis hym:
"Veni, creator," þe quere a verse, þe topir a-nopir. And in
þe mene time saþ þe Nouice make hir profession to þe
priores, kneland on hir kneis, saiaud on þis maner:
"Promitto tibi obedienciam secundum regulam sancti 15
benedicti." And þe priores sais þan: "Det tibi Deus
uitam eternam." And on þe same wise saþ sho ga downe
þe priores side, and syne þe topir syde. And when sho saþ
cume again, þare [saþ] sho prostrate and ligge hir downe.
And þan þe preste at makis hir sal sai or sing: "Saluam 20
fac," "Nichil proficiet," As be-fore es saide, and þir
colettis: "Deus, qui caritatis," "Acciones nostras," "Fide-
lium deus." Qwen þir thre colettis ar said, þe priores saþ
cume & lede hir til þe staþ, where sho sal stande, and þe
preste saþ ga to þe awter and be-gynne þe crede. And at 25
þis [aþ] hir to be howslid.

2. After *hir* nearly half a line is left blank. 19. MS.
þare sho. 20. MS. *Saluum.* 26. MS. *þis hir.*

V. THE VESPASIAN RITUAL

FOR THE

Ordination of Nuns.

(Cotton MS. Vespasian A. 25, British Museum.)

The Method of makeing a Nunn.

[leaf 120]

- H**ere bygyns þe manere forto make a nun. At þe first be-gynnynge þe mese salbe of our lady. þe offeece of þe mese saH be "Salve, *sancta parens.*" þe
- 5 Epistil & þe godspel & aH þe tother salbe als þe tyme of þe 3er' askes. Att þe bygynnynge of þe mese þe madyn þat salbe mayde nun sal sit in þe quere a-pon a stole be-for þe priores stayle with hir prouese in hir hand. And at þe offerand tyme þe Priores sal lede þe madyn til þe tounbe
- 10 in-mydes þe quer', & þer' sal scho betech hir vntil hir next frendes. And þai sal lede hir vp vnto þe hegh auter. And þe Priores & þe conuent sal folow vp vnto þe auter'. And þen hir frendes sal offer' hir vp tyl þe auter', & þan byken hir' to þe priores ogayn. And þe same tyme al þat
- 15 wil may offir'. And þen þai al sal sit down & here þe preching, And scho with hir professe-boke in hir hand. And when þe preching es done, þe Priores sal hafe hir be-for þe auter' & vncleth hir of hir seculer' clething. And in þe same tyme þe prelet saH halow hir habete with-outyn
- 20 note, þer' sayand : "*Dominus vob[iscum]*!"
- D**Eus, qui *vestimentum salutare et indumentum eterne iocunditatis tuis fidelibus promisisti, clemenciam tuam suppliciter exoramus, vt hec indumenta, humilitatem cordis et contemptum mundi significancia, quibus famula*
- 25 (-e) tua (-e) N. *sancto visibiliter est (sunt) informanda (-e)*

After a special mass, and epistle and gospel as usual,

the novice's next of kin shall offer her to the High altar.

After the sermon,

her secular clothing shall be taken off, and the priest shall halow her habit

[leaf 120, bk.]

1. The heading is in a later hand. The English text (with some short Latin expressions) is underlined in red ink. 25 ff. The letters and words here placed within parentheses are, in the MS., written above (the endings of) the corresponding words.

propocito, propicius benedicas, et beate castitatis habitum, quem te inspirante suscepit (-perint), te protegente custodiat (-ant). Per christum dominum nostrum.

DEus, bonarum virtutum dator et omnium benedictionum largus infusor, exaudi preces nostras, et hanc (-as) vestem (-es), quam (-as) famula (-e) tua (-e) N. pro conseruande castitatis signo se ad-operiendam (-das) exposcit (-cunt), benedicere et sanctificare digneris. Per christum.

and her veil.

þe blissing our þe vayle : " *Dominus vobiscum !* " 10

CApit omnium fidelium, deus, et tocius corporis saluator, hoc (-ec) operimentum (-ta) velaminis (-num), quod (que) famula (-e) tua (-e) propter tuam tueque genitricis beatissime sancte semper virginis marie amorem suo capiti est (sunt) impositura (-re), tua dextera et hoc, quod 15 per illud (-a) mystice datur intelligi, tua semper custodia corpore pariter et animo incontaminato custodiat (-ant), vt quum ad perpetuam sanctorum remunerationem uenerit (-int), cum prudentibus virginibus et ipsa (-e) preparata (-e) te perducente ad "perpetue felicitatis nupcias intrare meri- 20 atur (-an-). Per dominum."

[+ leaf 121]

She shall
receive habit

Efter þeir orisons kast haly watter o-pon þe clethyng, and þan þe prelete sal gyf þe madyn hir clethyng : first hir cote, sayand with-uten note :

Accipe uestem ! indue sanctitatis decorem ! ornare 25 habitu sancte religionis cum timore & reuerencia, quem interueniente beata dei genitrice Maria cum bonorum obseruancia operum ignita castitatis lampade suffulta immaculatum [ante] tribunal christi perferas. Qui uiuit et regnat cum deo patre." 30

and mantle,

And sythen sal þe prelete gif hir þe mantiH, sayand : " Accipe uestem," vt supra.

and, after her
hair has been
cut off,

Efter þis, þen sal þe prelete with a payr of schers be-gyn forto kut hir hair befor at þe toppyng, sayand : " In nomine patris " — " et filii," behind — & " spiritus sancti " — 35 " Amen," on aþer side. And þen sal þe priores kut o-way þe remnaunt of þe hair. And þen sal þe prelete gif hir hir wimpil, sayand :

wimple,

29. MS. *maculatum tribunal* ; cf. p. 147, l. 2. — MS. *perferas* ; cf. p. 2, ll. 3, 7, footnotes. 33. MS. *þe*.

"Accipe peplum sacrum, puella, quod perferas sine macula ante tribunal domini nostri iesu christi, cui flectitur omne genu celestium, terrestrium, & infernorum, in secula seculorum."

- 5 And þan þe prelete ʒsal lay þe vayle apon hir hede, sayand: [† 1c. 121, bk.]
veil,

"Accipe velum sacrum, puella, quod perferas sine macula," vt *supra*.

- And þan sal he gif hir þe girdyl, sayand: "Accipe and girdle.
10 ʒonam," &c. þis orison "Accipe" salbe sayd at iij thynges, þat es to wit: at þe gyfing of þe wimpil, & of þe vayle, & of þe girdyl, als it es sayd be-for.

Efter þis sal þat nun nouece stand stil befor þe auter & rede hir prouesse *with* note, sayand: Then she
shall sing
her vow,

- 15 "Ego soror N., deo data, promitto stabilitatem meam et conuersionem morum meorum et obedienciam secundum regulam sancti Benedicti coram deo & omnibus sanctis eius in hoc monasterio, quod constructum est in honorem sancti N., in presencia domne N. priorisse."—

- 20 þe profession on english: "I sister N., giffyn to god, I hete my stabilnes & turnyng of my maners & buxsumnes efter þe rewle of sant Benett, befor god & aʒ his halows in þis mynster, þat es set in þe wirchep of sant N., in þe presence of daym N. priores."

- 25 When scho hase red ʒhir professe, scho sal wend vp to þe auter, And lay hir profession-boke a-pon þe auter, & þe ryng *with*-al. And þan þe priores sal wind or lap þe maydyn handes in þe halowd towel of þe auter, & þan sal þat nun nouece gay down be-nethen þe grece of þe auter', [† leaf 122]
place it, with
the ring, on
the altar, have
her hands
wrapped in
the altar
cloth,
return down,
and sing
'Suscipe
me,' etc. †

- 30 turnand hir vp vnto þe auter, standand, & sayand þis vers *with* note: "Suscipe me, domine, secundum eloquium tuum, et viuam." And in þas wordes sayng, sal scho faʒ down to þe erth, And þan rise vp & turn hir to þe pepil, sayand: "Et non confundas me ab expectacione mea;" And

- 35 lowte; & þis vers sal scho say iij tymes on þis maner'. And þis same vers al þe congregacion, þat es to wit, al þe conuent, sal answer ʒ this, sayand *with*-outyn note: "Suscipe me, domine" &c. *with* "Gloria patri;" And þan "kyrieleyson, chrysteleyson, kyrieleyson," "Pater noster."

- 40 And þan sal þe nun be layd down grofelyng on lenghe be- she shall fall
down

The congregacion shall answer;

before the
altar;
and priest

[† ll. 122, bk.]

and congre-
gation, altern-
ately,

[leaf 123]
shall sing
over her

for þe ryȝt end of þe auter'. And þan þe prelet sal say
oue[r] hir' with note: "Et ne nos," "Saluam (-as) [fac] an-
cillam (-as) tuam (-as)! Mitte ei (-is), domine, auxilium de
sancto. Nichil 'perficiat inimicus in ea (-is). Esto ei (-is),
domine, turris fortitudinis. Domine, exaudi oracionem
meam. Presta, quesumus, domine, huic (-is) ancille (-is)
tue (-is) renuncianti (-bus) secularibus pompis gracie tue
ianuas aperire, que despectis mundi illecebris confugit
(-unt) sub titulo christi, uenientem (-es) ad te sereno vultu
suscipere, ne de ea (-is) valeat inimicus triumphare; tribue
ei (-is), quesumus, infatigabile brachium auxilii tui; mentem
eius (-arum) fidei lorica circumda, vt felici muro uallata
(-e) mundum se gaudeat (-ant) euasisse. Per eundem
dominum nostrum" &c.—And þen sal þe prelete, kneland
be-for þe auter, begyn with note þe yme: "Veni, creator
spiritus." And þe quere sal syng þe same vers to end.
And þe prelete sal be-gyn ilka vers of þe yme kneland,
& when he hase sayd al þat vers til end, he sal stand vp
to þe tyme he begyn a-noþer vers; & on þis maner' sal he
do til þe yme aȝ be endydde, & þe quer' sal syng þe
remnant.

"Veni, creator spiritus, mentes tuorum visita, imple
superna gracia que tu creasti pectora, Qui para-
clitus diceris, donum dei."

when "veni, creator" es endyd, þe prelete sal say 25
ouer hir with note þer orysons:

"Sancte spiritus, qui te deum ac dominum reuelare
mortalibus dignatus es, immensam tue bonitatis
graciam postulamus, vt sicut ubi-uis spiras, sic & huic
ancille tue affectum deuocionis indulgeas, & que tua
encia est condita, tua quoque providencia gubernetur, quam
iuxta consuetam graciam unccio tua de omnibus doceat, et
per intercessionem beatissime dei genitricis Marie eam a
vanitate seculi ueraciter conuerte, & sicut es omnium pec-
catorum remissio, deprimentes impietatis obligationes in ea
dissolue ad obseruanciam sancte castitatis vel virginitatis;
fac eam certatim feruere in tribulacionibus & angustiis;
tua difficiente consolacione valeat respirare, vt sobrie, iuste,

2. MS. oue; cf. Notes.—MS. Saluam (-as) ancillam; cf. p. 143,
l. 29. 17. MS. salbe gyn. 20. MS. þe tyme.

& pie, per veram humilitatem atque deuocionem in christi caritate fundata, quod te donante desiderat felici perseuerancia compleat in te; cui est honor et gloria cum patre & filio per omnia secula seculorum. amen.

5 **R**espice, domine propicius, super hanc famulam tuam several
N., vt virginitatis sancte propocitum, quod te inspirante suscepit, te gubernante custodiat. Per christum dominum.

10 **D**a, quæsumus, Omnipotens deus, vt hec famula tua, successive
que pro spe retribucionis eterne tibi domino desiderat consecrari, plena fide animoque in 'sancto propocito [† lf. 123, bk.]
permaneant; tu eam, omnipotens pater, sanctificare et benedicere et imperpetuum conseruare digneris; tribue ei humilitatem, castitatem, obedienciam, caritatem, & omnium
15 bonorum quantitatem. Da ei, domine, pro operibus gloriam, pro pudore reuerenciam, pro pudicicia sanctitatem, vt ad meritum possit glorie peruenire; per christum.

Benedicat te conditor celi et terre, deus, pater omnipotens, qui te elegere dignatur ad sancte marie orisons.
20 matris domini nostri iesu christi consorcium, vt integram et immaculatam virginitatem, quam professa es coram domino et angelis eius, conserues, propocitum teneas, castitatem diligas, pacienciam serues, & coronam virginitatis accipere meriaris; per eundem christum.

25 **B**enedicat te deus pater & filius & spiritus sanctus in
omni benediccione spiritali, vt maneas sine macula sub vestimento marie, matris domini nostri iesu christi.
Per dominum.

30 **B**enedicat te & custodiat semper diuina maiestas patris
et filii & spiritus sancti. Amen."

And þan cast hali water a-pon hir & encens hir'. And
þe priores & þe couent sal þen go down into þe qwer' in-to
þer stalles, & þan sal þe sub-priores lede þe 3ong nun to þe
priores, & scho sal hald vp 'both hir handes, & þe priores
35 sal tak hir' handes be-twene hir handes & kis hir, & swa
sal scho mak hir obedience, & swa forth til al þe couent, &
þan saH scho be set in þe vtermest stale in þe quer', vnto
þe "Agnus dei" of þe mese be down, & þen sal þe sub-
priores lede hir vp to þe auter'; & qwen þe prelete hase
40 vsede & rineside, þan sal scho be howseld of hym, & þan

Holy water
and incense
having been
used,

[† leaf 124]

she shall
repent her
obedience
vow to all,
take her stall,

receive the
Eucharist,

remain in
prayers
till meal-
time, observ-
ing silence for
three days.
At night her
bed shall be
hallowed

sal þe quer' sing þe comune of þe mese, & þen sal þe sub-
priors lede hir be-for þe lady auter, & þair sal scho sit in hir
prayers vnto þe mete-tym. & þes iij days sal scho not
spek vnto þe iiij day, þat scho hafe leue of þe priores.
And at euyn, when scho es in hir bede, þe priores & þe 5
couent sal cum vp in-to þe dortour, & þe prest & þe clerk
with torch-lygh't forto halow hir bed; & he sal say
withoutyn note: "Ecce, non dormitabit neque dormitet
Dominus vobiscum.

Benedic, domine, hoc famularum tuarum dormitorium, 10
qui non dormis neque dormitas, qui custodis israel;
famulam tuam in hac domo quiescentem post laborem cus-
todi ab illusionibus, fantasmatis sathane, vt vigilans in
preceptis tuis meditetur, dormiens te per saporem senciat,
[+ ff. 124, bk.] & hic & vbique defen'sionis tue auxilio muniatur, Per 15
dominum nostrum."

And efter þis orison sal he say "In principio"; & when
þat es sayd, þen sal he kest haly water, & encence hir & þe
three times. bede, & þe ij nygh'tes efter þe couent sal do þe same.
//Amen.//

[Here follows, in a later hand, a Latin prayer, *Benediccio Annule.*]

NOTES.

NORTHERN PROSE VERSION.

1/14-16. THE negations, being double, have got out of gear. Lat. *ut non solum ut iratus pater suos non aliquando filios exheredet, sed nec ut metuendus dominus . . . tradat.*

2/13. þaim, probably referring to *lippis*: "that thy life may follow thy lips." Cf. *sey ever the trouth in herte & mouth*, 122/2. But the Lat. has: *inquire pacem et sequere eam*; the Common Version: *sec sibbe and hyre 3efolga*.

3/31-4/1. The passage is poetical (Introd. § 3) and deviates from the original text. Perhaps *þare may help þe here* to is a corruption of *þat þare may help þe, here do!* = Lat. *agendum est modo quod in perpetuum nobis expediat.*

4/4. *stresce*; thus I read the MS. It is well known that *st* and *sc* are easily confused (as *storid* for *scorid*, p. 153, l. 10). Is not Halliwell's *streste* due to a mistake?

4/24. "So must be said of them as of the gold that thou mayst see, which . . ."

4/29. "who neither want to be resident—but to go from place to place do they want—nor stay long (at each temporary abode)."

6/1. "For need's sake he may place one before another as to reverence (due to them), if he does not wish to have (or keep) each one in his order, as he takes it."

7/3. *of litil oresun*, "unable to pray much (and eloquently)." But the Lat. has: *ne causetur de minori forte substantia.*

7/8. *Nichil de-esse*; the Lat. text: *Nihil deest timentibus eum.*

7/23. "let her keep to the one which is best."

7/30. Lat. *omnes magistram sequantur regulam.*

7/32. *Yef any sal take discipline, gruching sal sho make nane.* But the Lat. has: *quod si presumpserit quisquam, discipline regulari subiaceat.*

10/26. An addition like "yea, it beseems you" would be quite in the style of the rule; see Introd. § 138. Another possibility: *for þi sal tu quite þe wid scrift, ye[f] it bi-timis yu*; cf. 17/6.

13/13-15. Lat. *Probasti nos, inquit, deus, igne nos examinasti, sicut examinatur argentum; induxisti nos in laqueum, posuisti tribulationes in dorso nostro.* Thus *laqueum* is the Lat. word apparently corresponding to *lay*, and the latter may be a corruption of *las*, "snare." Cf. Introd. § 45.

13/21. *weris taim*, "wears them" (i. e. the mantles). The whole passage is quite different from the original text: *auferenti tunicam dimittunt et pallium*, etc. (cf. Luke vi. 29).

14/32. *and helpis noht*, "and is no use."

15/29 ff. The Lat. rule speaks of vigils (2 a.m.), a short interval, matins (at day-break). Here: night-service, a short interval, work at day-break.

16/30. "in that same above-mentioned order."

17/10. *feste-dais . . sexe salmis*. But the Lat. has: *dominico die . . sexagesimus sextus psalmus*.

18/6. *And (MS. At) o niht ryse*, Lat. *et nocte surgamus*. Seven at's before in those two lines!

18/10ff. Thus: 1. the verse "Dens," 2. the hymn, 3. three psalms, 4. a lesson, etc.—For *te salme* the Lat. has: *psalmi* (pl.).

18/30–33. Not in the original. Cf. Luther's "Winkelmesse."

19/31. Where the Lat. rule makes an exception for *affectu inspirationis*, this version puts *mis-trouz*.

24/31. "and for utensils and other things she shall provide such of whose life and deed she is sure." Cf. 128/29ff.

25/27. "To the needy shall she (*i. e.* the sound sister who gives) humble herself in their illness, and she (*i. e.* the sick sister) shall not . ."

30/9. *þe gloria patri of þe Venite*, the "Glory be to the Father." etc., which is sung after the 94th psalm.

35/6. *Alle . . And*; Lat. *omnibus congruus honor exhibeatur, maxime domesticis fidei et peregrinis*. Cf. p. 102, l. 1929.

35/13. *alure* is a suspicious form. Murray, under the verb *allure*, quotes: *God's love alure* (1616), *alluring the mercy of God* (1622). Thus, certainly, it does not seem altogether impossible that the idea of worship, expressed by *anure* (Lat. *honorare*) and *aure* (Lat. *adorare*) was, at an early period, associated with the verb *alure*. But the expression *ouþir wið þe hewidis ouþir wið al þe bodi* would go better with an *alure*, "bow down in deference or worship"; the Lat. has: *inclinato capite vel prostrato toto corpore in terram*; and, as is well known, the letters *t* and *r* were easily confused (cf. 2/27). A third possibility is the assumption of a simple blunder for *anure* or *aure*.

36/20. *In caald cuntre es nede of warmer hend* makes the impression of being a proverbial saying. The Lat. has: *in frigidis regionibus amplius indigetur*.

38/39. *þat sho*, etc. The Lat. conveys quite a different thought: *ut si aliquando suadente diabolo consenserit, ut egrediatur de monasterio, quod absit, tunc exuta rebus monasterii proitiatur*.

39/18. *Sain Benet havis te sperance of þopir* means essentially the same as the Lat. *quod absit*.

39/21. *þat we*, etc., *i. e.* that we may act up to our high calling, our relatives having offered us to God.

39/34. *Yef þar*, etc. Here our version, or its pattern, deals rather freely with the original text.

40/6. *hym-selfe*, *He*, erroneous masculine forms (Intro. § 6).

40/18. Possibly an original *fwiłk* was misread as *hwilk* and changed into *whilk*.

42/16. "that she may refer, for testimony, both to the New and to the Old Testament."

42/25. *beli pipe* answers to the Lat. *calamum quassatum* (Common Version: *tocwysede hreod*), but it is hard to account for the form. A participle like *berid*, beaten, bruised, would seem acceptable. Or has *beli-pipe*, "bag-pipe" (not in N.E.D.), been introduced through some misunderstanding?

43/6. *þat gafe*, etc., Lat. *qui erogavit triticum conservis suis in tempore suo*.

43/18. Lat. *materia ei datur superbiendi*.

47/19. "For holy men, who lead a good life . . , such things may support (be a help to keep) this life."

NORTHERN METRICAL VERSION.

(B. = Böddeker; H. = Holthausen; K. = Kölbing; cf. *Introd.* § 1, *F.*)

I commence by giving a list of erroneous readings left uncorrected by K.: sely 1, here 116 ('123'), hafs 150 ('159,' in the note), amendes 204 ('215'), Commers in þe kingdom 250 ('262'), lighth 301 ('314'), folc 406 ('424'), þe 509 ('529'), ne 569 ('591'), honour 673 ('698'), bocksum 682 ('707'), te 883 ('918'), asaide 954 ('991'), haly 991 ('1028'), deuocion 1191 ('1235'), nunces 1209 ('1253'), chastyng 1244 ('1289'), That 1262 ('1306'), fast 1265 ('1309'), chastisyng 1356 ('1401'), omission of: *id est* 1360b ('1406'), celararii 1420b ('1467'), storid 1536 ('1589'), witsumunday 1703 ('1764'), seruise 1896 ('1959'), wer 1997 ('2063'), hir mayne 2141 ('2210'), chaisted 2456 ('2533').

Some of these errors, and others not mentioned here, are of a more or less harmless nature. But sense and construction, and statements in grammars, essays, and dictionaries, are concerned when a text offers *sely* for *lely*, *commers* for *commers*, *lighth* for *lightli*, *ne* for *not*, *bocksum* (!) for *boursun*, *nunces* for *nonices*, *That* for *what*, *fast* for *tast*, *storid* for *scorid*, *wer* for *whor*, etc.

Fresh errors introduced by the collator: Thurch 34 ('35'; B. is right; the 't' is distinct enough both here, in l. 39, and other places), fulfilyd 78 ('82'), gudenens 160 ('169'; see below), Ne 570 ('592'), awm 712 ('737'; for B.'s 'awn'; both are wrong), it ho 890 ('925'; certainly 'who,' as B. prints it, although not unlike 'it ho'), fonne 1078 ('1117'; for B.'s fone; both are wrong), mihi 1098b, 1312b ('1138b, 1357b'), Subprios 1553 ('1607'), III 1576 ('1631'; see below), & 3apli 1674 ('1733'; it is B.'s 'æpli,' not his 'apli,' that is to be corrected into '3apli'), loquantur 1728b ('1790'; see below), þam 1736 ('1798'; B. is right), modo 1802b ('1865b'), Sicut (the first letter is not totally red; it is black with a perpendicular red stroke through it), 2154 ('2224').

Part of the inaccuracies and errors mentioned in these lists are due to inadvertency. Others—the majority—were deliberately accepted or advanced.

I may add that K. corrects B.'s þerfourn into parfourn 224 ('236'), but perfection into perfeccion 2486 ('2564').

30 ('31'). 'þi, ms. þi (= þai).' B. Of course þi means þi, and nothing else; cf. p. 48, footnote.

55 ('56'). B. punctuates: *þe whylk yf þay dyde, wele myght wend*, and adds the explanation: '*dyde*, i. e. be worthy.' Similar specimens of B.'s punctuation are to be found in 267 ('280'), 373 ('390'), 422-424 ('440-442'), 452 ('471') 1159 ('1202'), 1531 ('1584') ff., 1586 ('1641') ff., etc. Some others have been corrected by H.

97 ('103'). '*Als so say, der sage es.*' B. I render the line: "I am desirous, also, to speak of him."

129 ('136'). B. substitutes *we* for *he*. In either case the pron. must refer to the man who wishes to be saved.

145-146 ('154-155'). B. puts the comma after *noy*.

159-160. The lines may, as also H. suggests, have run something like this: *For thürth oure mightes mör no mæn Mäy we nönekyns gude begyn*. K. declares that the MS. has *gudenens* and that H.'s emendation thus 'sich erledigt.' But there is not even the slightest trace of another syllable after *gude*; and as B. saw the MS. in 1872, K. in 1896, the whole thing appears somewhat mysterious. Nor could I accept K.'s reading even as an emendation; it is not supported by the evidence of the text itself. For *gudenens* is not used anywhere else in the whole version, whereas *gude* occurs sub-

stantively twice on the same leaf (of my print): ll. 109 and 168, the latter passage answering very closely to the line in question. And the words *alkin(e)s*, *alkin* (-*kyn*), *nokins*, *whatkyn*, in all the nine instances in which they occur, are accented — ◡, followed as they are by a monosyllabic word (usually a rhyme-word).

The collocations *mor no min*, *mor or les*, etc., gradually wore down into mere expletives, or nearly so. Partly on this account, it is sometimes hard to decide whether the words should be looked on as pure adjectives, as adjectives used substantively, or as adverbs.

275 ('288'). 'mekli . . , lies mekil.' H. See Glossary.

331 ('345'). [*in*] *werld*. B. But see Glossary.

334b. Properly *spiritum adoptionis* (Rom. viii. 15); but to judge from *gaste of mede*, the corruption must have been already in the copy used by the author.

340 ('355'). 'lies þer . . st. 3er.' H. But see Introd. § 58, 1 (§ 59, 1).

372 ('389'). 'das verbum *be* fehlt vor oder hinter *dampned*.' H. True in a sense. But see Introd. § 128.

459 ('478'). B. substitutes *let* for *set*. But see Glossary.

588 ('610'). Lat. *nihil amori Christi preponere*; Common Version: *nan þing beforan Cristes lufe settan*. B. supplies: [god].

592. *for to sake*, possibly for original *to forsake*.

627. *prærs* can hardly be explained as the direct object of *schreue*, the pronoun *es* in such a case being the indirect object: "and prayers to God we should prescribe for ourselves as penance." Such a construction of the verb is not recorded elsewhere (as far as my knowledge goes). In all probability the original had *In*. As *in* was also a worn-down form of the conj. *and* (2007, 2260), and the whole passage (607 ff.) is full of *and*'s, the substitution of *And* for *In* seems easily accounted for. Thus properly: "In prayers to God we should confess (and take penance)." B. makes the same emendation.

677 ('702'). 'Der text ist wahrscheinlich zum theil corruptirt.' B. 'Die verderbniss des textes ist leicht zu beseitigen, wenn wir . . *And* streichen.' H. *And*, however, can be satisfactorily explained (whether used by the poet, or added by a scribe). In Northern languages, the corresponding *och* (*ä*, etc.) is freely used after an adj. or a quality-noun to introduce the expression for that in which the quality consists, or what it concerns: *han hade den vänligheten ä' komma* (he had the kindness to come); *jag var färdig ä' gråta* (I was on the point of crying). And in our texts, p. 44, ll. 20-21, we actually find: *þat þai . . alle timis finde hir redi and speke with þaim*. This sentence might, with a different word-order, easily have turned into: *redi and with þaim (for) to speke*. Thus, in 677, *And . . to* is practically the same as "to," and from our point of view we may term it pleonastic. But that, I believe, is all.

699. I am not certain of this *boren*. Cf. however 317-318.

796. *mekenes* is the subject (misunderstood by B. in Engl. Stud. ii. p. 364).

801. Even if *crakes* might have been tolerably understood as "talks," "tales" (?), there is not the smallest doubt but it is a corruption of *clerkes*. *Als clerkes tels* is, like *who likes to loke*, etc., one of those favourite phrases which, with various modifications (cf. 2459, 773, 461, 858, 836), were used in mediæval poetry both to give a stamp of authority to the exposition and to supply a convenient rhyme. The latter object is served by phrases like *in feld and town, ardy and late, be day and night, loud and still*, which also meet us so often here and elsewhere. Cf. J. Ullmann's treatise on Richard Rolle de Hampole in Engl. Stud. vii, pp. 415 ff. (specially pp. 428-454).

867. in *zarning* (MS.) would certainly give some sense: even before it has become a thought or deed. Yet the alteration, made also by B., is probably right.

897. I might have mentioned that the two words *þat hase* in 896 were thoughtlessly repeated after *fader*, but immediately crossed out again.

915. To supply the missing line is out of the question. It may have conveyed a thought like: *For þi he shewed swilk bowsunnnes.*

924 ('959'). 'wir haben olme zweifel für þai einzuführen þam.' B. (Eng. Stud. ii, p. 360). But see Intro. §§ 37, 114.

929 ('964'). On account of the preceding *þai*, *þer*, *þam*, 'ist auch hier þer statt *our* einzusetzen.' H. But see Intro. § 138.

938, 940 ('974, 976'). 'lies *safferand* st. *soverand*.' H. But cf. Intro. §§ 55, 89, 90, and *unsounerable*, Wallace, ed. Jamieson, l. 267, etc.

942. The line has fared badly: *r þi sake for* is written on an erasure, *r sa e fo* being much blurred; *to* is squeezed in afterwards between *for* and *be*; traces of the old letters are left. In its present shape, it is cumbrously long. *Al (þe) dáy for þi sake tó be sláym* would run smoothly.

965 ('1002'). '*o bouen* [us].' B.

972 ('1008'). 'Vor *oþer* fehlt offenbar *þat* oder *þet*.' H. But cf. Glossary.

1045 ('1084'). 'nach dem beispiele, das zu erschen ist an denjenigen.' B. Misconstruction. See Intro. § 135.

1070 ('1109'). B., misunderstanding the function of *laghter*, transposes *at* and *be*.

1126 ('1167'). 'lies *be* st. *bi*.' H. But cf. Glossary.

1131 ('1172'). 'lies *þe* statt des ersten *al*.' H.

1172 ff. The lines give fairly good sense without an alteration: "since we may see (from Scripture), that everything we do," etc. Nevertheless it is not unlikely that the first *we*, as H. suggests, stands in the place of an original *þai*: "since they can see all that we do."

1221 ('1265'). 'ergänze *þai* vor *we*.' H. This does not improve the metre (cf. 1829). Yet it may be right. In both the lines (605 and 1221) where I wish to explain *no* as "none" (like *a* = "an"), something may be omitted.

1198b ('1242b'). What I expand as *Quomodo sanctimonialles*, K. explains as *Quod singillatim*.

1253-54. The omitted line may as well have been the first in the pair, *for* being wrong for *fro*, like in 1259, etc.

1266 ('1310'). '*fullyng* zu *mlat. fullare*, neuengl. *to full*.' B. But see Glossary, and Intro. § 99.

1269 ff. Although *comyn* might be, and might have been, taken for an adj. ("familiar," "communicating") and *cum* for a participle, I believe, like B., that *If* is omitted: "If a nun . . . communes . . . or comes." Lat. *Si qua soror prestumpserit*; Winteneý Version: *Gyf hwile swuster . . . jedyrstlæcð*. In a prior copy, a blank had probably been left for the word; cf. 2179 and the footnotes on 923, 2151, 2481.

1306 ('1351'). 'lies *arest* (= *arested*) st. *warest*.' H. But see Glossary.

1317 ('1362'). K. corrects B.'s *found*, but puts a (!) after *faund*, thus appearing to misunderstand the word.

1403. *Or els* regularly means "or else;" thus: "or else rebellious rise against her." But it is tempting to compare the line with 440: "or as a rebel rise against her." Then *els* would be a corruption, or possibly a weakened form, of *als*; cf. *es* (8/3) = *as*.

1434 ('1481'). The end of the line, where all the letters stand rather

far apart, may be transcribed *her to*, as I have done, or *herto*, as B. did. But the sense is "to her," not "hereto."

1457 ('1506'). B. substitutes *serue* for *saue*. Uncalled for.—B. prints *selu*, K. says the MS. has *seln*. It is quite true that the last character looks like an *n*. However, if K. had compared it *e.g.* with the fourth letter in *wayne* 444, he would have found that the last-mentioned letter has the same claims on being rendered by an *n*. But the word being a rhyme-word, K. silently put *n*.

1468. In M.V. *what* so means "whatever;" in P.V. the same words would have meant "what she." The latter signification suits the context much better and probably belonged to the original metrical text.

1476 ('1526'). 'lies *pe enourrimentes*.' H.

1490 ('1540'). 'lies *er st. es*.' H. But see Glossaries.

1517 ('1568'). For B.'s erroneous *falted* H. substitutes *failed*. K. states that the MS. has *falted* and accepts H.'s emendation. Cf. however *Introd.* §§ 78, 99.

1576 ('1631'). B. correctly prints *in like*. K. declares the MS. has *III like*, and refers to the Lat. *addatur et tercium*! Cf. ll. 408, 1635.

1633 ('1691'). B. expands *lenerty*, which is impossible. The omission of a syllable (cf. 142/8) need not be supposed either. The meaning is, that they should not possess anything, but rather receive what is necessary to each one.

1728b ('1790'). B.'s reading, *loquatur*, is wrong, K.'s is impossible. But I wavered between *loquantur* and *loquantur*.

1756 ('1818'). K. thinks *day* was altered into *pay*. I admit that this would appear more natural. But the *d*-part of the hybrid character is written with specially black, bold strokes, as if intended to predominate.

1780 ('1843'). 'ergänze *be vor ianglyng*.' H. See my note on 372.

1868–70. The Lat. text mentions no other hour than *terciam* and *decimam*. Line 1780 seems as weak as *in Descember* 1121.

1878 ('1941'). 'ergänze *be vor writ*.' H. I would rather insert it before the participle. Cf. *Introd.* § 128, end.

1890 ('1953'). '*pai s ist wol zu streichen*.' H. This would be a metrical disimprovement. And cf. passages mentioned in *Introd.* § 138.

1929. "who are known to be pilgrims."

1968. The line corresponds to *in medio templi tui* 1966b, *I-middis ti tempil* 35/24.

2008 ('2074'). 'lies *Less st. Sich*, vgl. das original: *in calidis uero minus*.' H. Cf. Glossary.

2027 ('2093'). 'lies *wend*.' H. Cf. *Introd.* § 60, 2.

2076. ('2145') 'ergänze *men, man, vor hir*.' H. I have substituted *pai* for *pat*. My supposition is that the original had the shorter conjunctive phrase *Or tyme*, followed by the pron. *pai*. Equivalent to *or tyme*, and just as common, was the fuller *or tyme pat* (2286), analogously to *fro tyme* (2201) and *fro tyme pat* (1719), *do wilis* (217) and *to whilis pat* (40/29, 33). Thus the slip was easily made.

2190 ('2262'). 'lies *lay st. law*.' H. Cf. *Introd.* § 41, and Glossary.

2354 ('2430'). B. incorrectly substitutes *as* for *at*.

2346 ('2421'). 'B. ändert *strength in* zu *strengthen*, was aber gar keinen sinn giebt. Es is einfach *þam* vor *in* einzuschieben.' H. *þam* is very acceptable, but does not seem quite necessary: "then God shall grant strength in their deed."

2385 ('2462'). '*to play* giebt in diesem zusammenhange keinen rechten sinn. Ich vermute, dass *to play* für ursprüngliches *o-way* geschrieben ist.' H. But cf. the opening lines of the chapter, and the statement in

W. Dugdale's *Monasticon Anglicanum*, vol. ii, p. 474a (London 1846), that a lady superior was allowed 'to go out of the monastery to one of her manors, to take the air and divert herself.'

2432. Cf. *Introd.* § 136.

CAXTON ABSTRACT.

119/4. "in order that they may often read and execute the whole rule, and keep it so much better than it is kept."

120/19. "to make arrangements wisely and carefully, and about all things in the place." Possibly *and* is due to an inadvertency.

125/5. "is this, when (*when . . . þat*) they will confess to their superior, meekly and with repentance, all evil thoughts," etc.

128/14. "to keep well, so well as though . . ."

129/7. "that anyone should have," "for anyone to have."

133/33. "and after their prayer (has been) made together and joined together in God's peace, (there shall be) kissing together and saluting of each other, with subsequent refreshing of themselves."

134/37. "occasion to grumble, or to work anything, or to keep anything."

LANSDOWNE RITUAL.

148/2. *one*[*ɪ*]. Thus I read the MS., referring to 144 2, 146/10, 148/26. Possibly: *one*, "on"; cf. 143/29. The spelling *one* for *on*, however, occurs in no other instance in all the five texts.



GLOSSARY

TO THE NORTHERN TEXTS.

THE order is, on the whole, alphabetical (*p* = *th*, *v* = *u*, *z* = *z*), cross-references upholding due connections. The small displacements only involve that a word not found in its strictly alphabetical place, must be sought two steps above. An asterisk means: not so in the MS., not so in the Caxton Print. When used alone, *vb.* practically means: verb in the infinitive or subjunctive mood (or in an ambiguous form); *sg.*, *pl.* after a verb means: present indicative singular, pres. ind. (sometimes possibly subjunctive) plural. For other abbreviations see p. xix.

The occasional short etymological notes must only be regarded as expedient hints, in special cases, to lead the reader's thoughts in the right direction.

This Glossary, as well as the following, may from different points of view be considered to give both too much and too little. At all events they contain a good many words, forms, and significations not yet to be found in the New English or any other dictionary, or not yet recorded from the 15th century.

a, *indef. art.* 1/14, 15, 4/4, 182, 184, etc. *an*, 4/17. *num.* one, 6/4, 20/19, 23/10, 143/26, 144/12; 704, 971, 1200, 1206, etc. Cf. **an**, **ay**, **o**, **ta**.

a (unintentionally?) = **and**, 1903.

abba, *sb.* abbey, convent, 325.

abbais, *pl.* 1632, 2425. **abbay**, 305, 1338, 1453, 2164, etc.

abbas, *sb.* abbeys, 43/16, 22, 24

abbes, 12/37, 13/25, 37/15, 41/6, etc. *gen.* 37/5. **abbesse**, 42/2,

43/16, 20, 47/1, etc. **abes**, 7/32,

9/9, 31, 16/31, etc. **cf. tabes**, **pabbasse**.

abbot, *sb.* 339, 1279. **-is** *pl.* 42/7. Cf. **abot**.

abet, *sb.* habit, 141/23. Cf. **abit**, **habete**.

abide, *vb.* 41/2, 142/25, 143/5. Cf. **obide**.

abill, *adj.* able, 1410, 1562. **abill**, 2228.

abit = **abet**, 4/27.

abot, *sb.* abbot, 5/5, 9, 14, etc. **-is**, *pl.* 5/25. Cf. **abbot**, **pabot**.

about, *adv.* 306. **abowte**, *prep.* 144/8. Cf. **abute**, **about**.

abstenand, *ppr.* abstaining, 1885.

abstinens, *sb.* 28/27, 33/35, 142/18.

abute, *prep.* about, 24/22. Cf. **about**.

acceptabil, *adj.* acceptable, 722.

achesun, *sb.* occasion, 30/16, 36/14, 17, 45/26, etc. **for a-n**, for some

reason, 41/22. **for nane a-n**, on any account, 45/22. Cf. **enchesun**.

achesunnir, *sb.* annoyer, harasser, disturber, 45/27. [O.F. *achesoner*,

accuse, *disquiet*, *harass*, *vex*.]

acline, *vb.* bow down, 46/16. Cf. **enclind**.

acord, *vb.* accord, agree, 117, 1169, 1437. **-e**, 19/19, 416, 727. **-es**, *sg.* 523.

acumbird, *pp.* encumbered, 25/35, 26/6, 33/18.

after, *adv.* 1128. *prep.* 1125. *conj.* according as, 1600. Cf. **efter**.

afterward, *adv.* 242. Cf. **efterward**.

again, *adv.* again; back, 23/19, 143/21, 144/19. *prep.* against, 4/21,

19/3, 24/2, etc. **again**, *adv.* 143/18. **agayn**, 141/26, 1350,

- 1903, 2029. **agayne**, 1/4, 31/7. *prep.* (postpos.) 276. Cf. **aigain**, **igain**, **ogain**.
againis, *prep.* against, 35/9.
agains, 267. **agayns**, 955, 1378, 1395, 1403. Cf. **igainis**, **oganis**.
aght, *num.* eighth, 1041, 1124. Cf. **ahtend**.
aght, *vb. pt.-pr. sg.* ought; behoves, beseeems, befits, 1166. Cf. **ahte**, **aȝht**, and **ah**.
agrè, *vb. refl.*, agree, 143/9.
ah, *vb. sg.* ought, should; behoves, 5/5, 11, 12, 20/5, 24/11, etc. *pl.* 8/12, 14, 15, 9/33, 12/4, 21/26, 28, etc. owe, 34/21. **ahat** = **ah at**, 18/31, 32, 22/11. Cf. **aw**, **az**, **aȝh**, and **aght**.
ahe, *sb.* awe, 19/14. Cf. **aw**, **aze**.
ahen, *adj.* own, 7/31, 8/18, 10/4, 11, 12/9, etc. Cf. **awn**.
ahte, *vb. pt.-pr. pl.* ought, 19/26. Cf. **aght**.
ahtend, *num.* eighth, 14/16. Cf. **aztend** and **aght**.
ai, *adv.* ever, always, 714. Cf. **ay**.
aier, *vb. pl.* are, 34/18. Cf. **are**.
aigain, *prep.* against, 20/33. Cf. **again**.
ailastand, *adj.* everlasting, 66.
aile, *sb.* ale, 1605, 1610.
ainly, *adv.* only, 269. Cf. **anly**.
aioingne, *vb.* enjoin penance, 21/11.
aiont, *adv.* together, 16/1.
air, *adv.* ere, before, 1114, 1637, 1713, 2327. **aire**, 456. Cf. **are**.
aires, *sb. pl.* heirs, 218. Cf. **ayris**.
airly, *adv.* early, 646. Cf. **arely**, **ayrly**.
al, *adj., pron.* all, every, 1/13, 3/7, 8/2, 13, 145/14, etc. *adv.* all, quite, altogether, 39/12, 1552, 2156, 2358. as an expletive, 2213. **al be it**, albeit, 881. **al if**, even if, even though, 237, 362, 729, 884, etc. Cf. **all**.
alane, *adj.* alone, 21/30. *adv.* only, 46/10.
alanly, *adv.* alone, only, 1/15.
albedene = **al bedene**, 2171.
ald, *adj. (sb.)* old, 106, 526, 1051, 1208, etc. **alde**, 6/3, 7/25, 30, 8/4, etc. Cf. **old**, **palde**, and **elder**.
algate, *adv.* always, 1777. **algayte**, 2413.
alkin, all kind of, 2485. **alkyn**, 1656. Cf. **allekin**.
alkines, *do.*, 1888. **alkins**, 166, 2011, 2207. Cf. **kyns**.
all, *adj., pron.* 7/27, 8/2, 12/15, 1, 9, 30, 2376, etc. *adv.* all, quite, wholly, 2/35, 152. **alle**, 1/10, 2/33, 6/4, 7/24, etc. *adv.* 40/21. **all if**, *conj.* even if, even though, 273, 2071. Cf. **al**.
allaine, *adv.* alone, only, 896.
allane, 196. **allayn**, *adj.* alone, 1251. *adv.* 381, 769, 1116, *2257, etc. Cf. **allon**.
allekin = **alkin**, 35/11.
alleluia, **Halleluiah**, 16/12, 32, 17/12, 21, etc.
allemihti, *adj.* almighty, 47/17. **-mihtye**, 38/6. Cf. **almihti**.
aller, *gen.* of all, 1815, 2240.
allon, *adv.* alone, only, 158, 172, 290, etc. **allone**, *adj.* 1261. Cf. **allaine**.
allwase, *adv.* always, 93. **allways**, 163. Cf. **alwais**.
allway, *do.*, 143/20. Cf. **alway**.
almihten, *adj.* almighty, 14/4.
almihti, *do.*, 2/17, 19/18, 46/30.
almyghty, 100, 338, 578. Cf. **allemihti**.
almus, *sb.* alms, 39/12. **almusdede**, *sb.* alms-deed, 581.
als, *adv.* so; as, 4/24, 7/11, 29, 16/18, 1668, 1743, etc. *also*, 9, 193, 299, 316, etc. *conj.* as, like, 1/21, 2/1, 3, 4/24, 2, 576, 689, *911, 976, 1243, 1357, 1590, 2329, 2434, etc. *rel.* 30/26, 1428, 2236. Cf. 10/21, 17/19, 40/27. **als . . þoz**, as though, 10/7. Cf. **also**, **as**.
also, *adv.* 1/15, 373, 487, etc. *even*, 634. **als-so**, 97. **als-sua**, 3/29, 19/5, 30/18, 33/14, etc. **alswa**, 43/26. Cf. **als**.
als-suilke, *pron.* the same, 30/27.
alure, *vb.* 35/13. See Notes.
alwais, *adv.* always, 331, 834, 838, etc. **always**, 141, 174, 533, etc. Cf. **allwase**.
alway, *do.*, 28, 111, 547, 735, etc. Cf. **allway**.
alweldand, *adj.* almighty, 202, 1144.

am, *vb.* 1 *sg.* 97, 99, 116, 742.
ambrosine, *adj.* Ambrosian, 17/15.
amen, 2/18, 3/3, 26, 4/13, etc.
amend, *vb.* 197, 366, 1238, 1532.
 intr. 1327. *refl.* 20/8, 885, 1804.
 pp. 1275, 1671. **-e**, 21/2, 27/26,
 30/17. *intr.* 20/9, 21/1, 2. *refl.*
 9/8, 20/35, 30/17, etc. **-id**, *pp.*
 20/31, 21/13, 16, 25/31, etc.
amendement, *sb.* amendment, 22/8,
 23/15, 31/1, 46/22, etc. **amend-**
ment, 46/21, 141/24.—**amendes**,
 sb. pl. amends, 204, 628, 1774, etc.
amendis, 17/9, 33/16.
amise, *adv.* amiss, 13/20.
amonisce, *vb.* admonish, 6/19.
amoneste, *do.*, 20/35. Cf. **moneste**.
an, *indef. art.* 22/7. **a**, 46/21. *num.*
 one, 16/19, 21/22, 25/15, etc.
 pron. 6/2, 25/14, etc. Cf. **a**, **ane**,
ay(n), **on**.
an = **and**, 2/29, 612.
ancewer, *sb.* answer, 2/30. *vb.* 7/12,
 44/23. Cf. **anscewer**.
and, *conj.* 1/3, 21, *3/7, *6/12, *18/6,
 etc. "to," 44/21. Cf. 677. "then,"
 1583. **&**, 1/2, 3, etc. Cf. **a**, **an**, **in**.
ane, *indef. art.* **an**, 298, 1279, 2409.
a, 22/22. *num.* *one*, 20/8, 22/23,
 1297, 1308, etc. *pron.* *one*; some-
 body, 38/28, 41/30, 42/6, 122/1,
 1337, etc. **þam ane**, alone, 4/22.
bi þam ane, 4/19; similarly 18/10,
 20/17, 26/35, 30/26, 35/28, etc.
 Cf. **an**, **tane**, also **alane**, **oper**.
aneli, *adv.* only, 1022. **anely**, 342,
 1416, 2254. *adj.* solitary, 273.
 Cf. **anly**.
anes, *adv.* once, 453, 1628. Cf.
anis, **ons**.
angel, *sb.* 12/1, 21, 879. **-s**, *pl.*
 11/16, 27, 19/17, 800, *1162, 1164,
 etc.
anger, *sb.* anchorite, 266.
angers, *sb. pl.* afflictions, 955, 958.
angri, *adj.* angry, 42/28.
anhede, *sb.* unity, 416.
ani, *adj.* any, 3/6, 6/15, 8/33, 17/8,
 etc. *pron.* any, anybody, 8/27,
 24/36, 30/33. Cf. **any**.
anikin, any kind of, 47/14.
anis, *adv.* once, 28/26. Cf. **anes**.
anly, *adv.* only, 1620. Cf. **ainly**,
aneli, **aynli**.
annual, *adj.* 1478.

a-noder, *adj., pron.* another, 143/26,
 1996. **a-noper**, *6/2, 148/19,
 410, 756, 1555, etc. **a-nopir**,
 *7/26, 10/5, 20/8, 10, 20, etc. Cf.
oper.
anoy, *vb.* annoy, trouble, injure,
 32/6. Cf. **noid**.
anscewer, *vb.* answer, 24/15. **an-**
sewere, 38/33. **answer**, 143/25,
 30, 32, 98, 724, 733, 1753, etc.
sb. 44/18, 214, 1459, 1461, 2420.
answers, *vb. sg.* 136, 137. Cf.
ancewer.
antefen, *sb.* antiphon, 16/2, 17/16.
-fens, *pl.* 16/4, 28, 17/11, 18, etc.
-fin, 21/13, 31/15.
antente, *sb.* = **entent**, 12/14, 19/27,
 27/5.
anure, *vb.* worship, 35/10. [O.F.
 honourer, Lat. *honorare*.]
any, *adj.* 19/24, 21/33, 39/4, 516,
 1028. *pron.* any, anybody, 7/32,
 19/31, 20/7, 31, 846, 1016, 1693,
 2333, etc. Cf. **ani**, **ony**.
apendis, *vb. sg.* belongs 35/30.
 [O.F. *apendre*.]
apocalips, *sb.* Apocalypse, Revela-
 tion, 17/14.
apon, *prep.* upon, 42/33, 43/13, 135,
 184, 369, etc. Cf. **opon**.
apostel, *sb.* apostle, 332. **apostil**,
 23/8, 430, 911, 2300. **apostils**,
 pl. 36/33, 37/19. **20. appostel**,
 1442. **appostil**, 200, 976, 1264,
 1328, etc. **appostils**, *pl.* *2042.
 Cf. **postil**, **ta-postil**, **þa-postil**.
appils, *sb. pl.* apples, 1573.
apreuid, *pp.* reproved *25/2.
aquaintance, *sb.* acquaintance,
 45/23.
ar, *vb. pl.* are, 12/12, 17/12, 142/4,
 144/9, etc. Cf. **are**.
ar, *prep.* ere, before, 27/12. *conj.*
 36/9, 40/8. Cf. **are**.
aray, *sb.* array, order, 1454, 1473.
vb. array, clothe, 141/10. **arayid**,
 pp. 144/10. Cf. **array**.
are, *vb. pl.* 144/5. Cf. **aier**, **ar**,
er, **err**, and **is**.
are, *adv.* ere, before, 1861. *conj.*
 9/15, 18/12, 30/20, 44/36, etc.
 Cf. **air**, **ar**, **hare**, **or**.
arely, *adv.* early, 1396, 1599, 2424.
arliker, *comp.* 16/23. **arly**,
 1866. Cf. **airly**.

- armitis**, *sb. pl.* hermits, 47/18. Cf. *eremete*.
armur, *sb.* armour, 1/8. -s, *pl.* 38.
array, *sb.* 2099. Cf. *aray*.
arrest, *pp.* stopped, checked, 297.
as, *conj.* 1/14, 44/21, 142/31, 143/8. Cf. *als*, *es*, *os*.
asaide, *pp.* tried, 956. **asayde**, 954. Cf. *assay*.
asaumpil, *sb.* example, 5/8, 26, 10/10. Cf. *ensampil*, *saumpyl*.
ascried, *pp.* decried, cried down, 1641.
ascuse, *vb.* excuse, 44/30. Cf. *excuse*.
asembil, *vb.* assemble, 29/25. -d, *pp.* 30/22.
asemblè, *sb.* assembly, 474.
ask, *vb.* ask, demand, require, 129, 209, 520, 558, etc. **aske**, 1/9, 19/24, 30/30, etc. *pl.* 2/27, 3/23, 19/25, etc. *imp.* 15/1. **asked**, *pt.* 1906. **askes**, *sg.* 141/22, 145/6, 132, 133, 1435. *pl.* beg, 1448. **askid**, *pt.* 37/21. *pp.* 2/30, 141/4. **askis**, *sg.* 24/2, 41/6, 43/34, 141/26. **askys**, 12/20.
asking, *sb.* asking, demand, 24/4, 38/2, 39/25, 41/2, etc.
asoile, *vb.* absolve, 31/23. **asoiles**, *sg.* 31/11. **asoilid**, *pp.* 31/9.
ass, *vb. pl.* have, 2404. Cf. *has*.
assay, *vb.* try, 959, 1295. Cf. *asaide*.
assayle, *vb.* assail, attack, 239.
assent, *sb.* 1423, 1555, 2221. *vb.* 36, 153, 375, 436, 1601, etc. -es, *sg.* 532. **of her assent**, who hold with her, 1379.
assigne, *vb.* assign, appoint, 1559.
assigned, *pp.* 1564, 1979. **assingne**, *inf.* *2318.
at, *prep.* 1/13, 3/1, 29/32, 33/25, 246, 1124, 1303, 1696, etc. *from*, 5/11, 10/7, 19/24, 25/10, etc. *before an inf.* 2/31, 3/17, 26, 4/19, *24, etc. *conj.* that, 4/22, 1498. *rel.* that, who, 27/7, 144/20. **att**, *prep.* 19, 145/6. **atte** = **at te**, at the, 33/10. Cf. **bot at**.
atempir, *vb.* temperate, moderate, arrange, 29/11.
attendis, *vb. sg.* attends, 33/12.
aþer, *adj.* either, 146/36. Cf. **ayþar**.
auance, *vb.* advance, 40/12, 15, 42/15, 46/31, etc.
auantis, *vb. pl.* refl. vaunt, boast, command themselves, 37/12.
auayle, *vb.* avail, 496.
auen, *adj.* own, 4/30. Cf. **awn**.
auenturs, *sb. pl.* chances, occurrences, 2424. **par auenture**, peradventure, 24/1.
auis, *sb.* advice, opinion, 7/23. **avise**, 521. *vb.* refl. (wisely) make up their (our) minds, arrive at a conclusion, resolve, 504, 1076. Cf. 2294. **avised**, *pp.* advised, 2130. Cf. **avyse**, **awise**.
avise, *adj.* well-advised, prudent, 2294. [O.F. *avisé*.]
avisement, *sb.* consideration, 2121.
aune, *adj.* own, 1/14. Cf. **awn**.
aure, *vb.* do worship, honour, 34/30, 35/14. **aurid**, *pp.* 35/15. [O.F. *aourer*, Lat. *adorare*.]
auter, *sb.* altar, 31/22, 143/13, 16, 17, etc. **autir**, 30/10, 144/4. Cf. **awter**, **þauter**.
autors, *sb. pl.* authors, 43/29.
avyse, *vb.* = **avise**, 57.
aw, *sb.* fear, 530, 2128, 2224. punishment, 460. Cf. **ahe**.
aw, *vb. sg.* ought, should; behoves, beseems, befits, 10/36, 28, 62, 236, 323, 364, etc. *pl.* 341, 537, etc. owe, 633. **awand**, *ppr.* possessing, 142/9. Cf. **ah**.
away, *adv.* 8/19, 23/8, 10, 1347, etc. Cf. **oway**.
awin, *adj.* own, 34, 712. Cf. **awn**.
awise, *vb.* = **avise**, 2108.
awn, *adj.* own, 161, 173, 258, 361, 403, 540, 629, 2074, etc. **awne**, 1/7, 38/27, 38, 43/19, 492, 999, 1033, etc. Cf. **ahen**, **auen**, **aune**, **awin**, **azen**.
awter, *sb.* altar, 143/28, 144/25, 2149. *gen.* 2190.
ay, *adv.* ever, always, 3/32, 6/26, 31/18, 35/25, 311, 654, 655, 825, etc. Cf. **ai**.
ay, *indef. art.* a, 27/27, 28/33, 45/6. **ayn**, *pron.* one, 788. Cf. **a**, **an**, also **oþer**.
aynli, *adv.* only, 1087, 1115.
aynly, 718, 2290. Cf. **anly**.

- ayris, *sb. pl.* heirs, 3/25. Cf. aires.
- ayrly, *adv.* early, 2270. Cf. airy.
- ayþar, *pron.* either, 11/22. Cf. aþer.
- az, *a3*, *vb. sg. pl.* ought, should; behoves, 5/*4, 13, 17, 29, 35, 6/6, 11, 26, 28, 7/1, 9, 11, 13, 19/11, 45/21. Cf. ah.
- aze, *sb.* awe, fear, 35/27. Cf. ahe.
- azen, *a3en*, *adj.* own, 5/21, 35, 7/12, 25/14, 42/24, etc. Cf. awn.
- a3h, *vb. sg.* ought, should, 44/5. a3ht, 42/16, 18. Cf. ah, aght.
- aztend, *num.* eighth, 15/24. Cf. ahtend.
- bac, *sb.* back, 606. Cf. bak.
- bad, *vb. pt.* bade, 5/20, 9/10. Cf. bid.
- baine, *adj.* ready, willing, obedient, 261. Cf. bayn.
- bainly, *adv.* readily, etc. 2445. Cf. baynly.
- bak, *sb.* back, 13/15, 14/3, 1310. Cf. bac.
- bakbytyngis, *sb. pl.* backbitings, 43/23.
- bakehuse, *sb.* bakehouse, 44/26. bakkows, 1540.
- bald, *adj.* bold, confident, 525. be bald, dare, 2109. Cf. bold.
- baldly, *adv.* boldly, etc., 1277.
- balk, *sb.* beam, 403. balke, 5/35.
- ban, *vb.* ban, curse, 600. banne, 8/29.
- band, *sb.* 318, 2082, 2274.
- bar, *vb. pt.* bore, 22/28. Cf. bere.
- barne, *sb.* child, 11/11. barnis, *pl.* 23/22, 24/7, 21, 27/9, etc.
- basse, *vb.* kiss, 35/11. [O.F. < Lat. *basiare*.]
- bath, *conj.* both; postpos. 1334.
- baþe, 5/27, 28, 6/3, etc. postpos. 4/28. *pron.* 37/23. Cf. both.
- bathes, *sb. pl.* baths, 1667.
- bawmes, *sb. pl.* balms, 1667.
- bayly, *sb.* stewardship, 20/10.
- bayn, *adj.* = baine, 541, 631, 1093, etc. bayne, 349, 697, 1393.
- baynly, *adv.* = bainly, 690, 692, 2421.
- be, *vb.* 1/6, 10, 12, 25, 2008, etc. Cf. 1481. *pl.* 2201. *imp.* 7/4. *imp.* *pl.* 525. Cf. bi, by; bene, bes.
- be, *prep.* by, 1/12, 43/9, 19, 144/3, 223, 297, etc. of, 691. by way of, as, for, 1617. "for the," 2322. Cf. bi, by.
- becaus, *conj.* because, 188, 747, 1221. because, 43/21. Cf. bicaus.
- bed, *sb.* 20/23, 150/7, 1210, etc. bedde, 20/17, 32/29. beddis, *pl.* 20/26, 35/34, 36/28. bede, 150/5, 19, 1201, 1728. Cf. bedes.
- beddyng, *sb.* bedding, 2031.
- bede, *vb.* offer, 972, 974, 1183, 1994, 2037. call, summon, 1286.
- bedene, *adv.* at once, (al)together, 844, 1706. al bedene, 1479, 1772. Cf. albedene.
- bedes, *sb. pl.* beds, 1207, 1977. Cf. bed.
- bedes, *sb. pl.* prayers, 1827, 1883.
- bedyng, *sb.* bidding, command, 692. -es, *pl.* 2335. requests, demands, 2236. Cf. bidinges.
- befell, *vb. pt.* 2398.
- befor, *adv.* before; in front, 146/34, 147/12. *prep.* 9/18, 145/7, 1808, etc. before, *adv.* 43/16, 22, 143/1, 5, etc. *prep.* 12/19, 141/6, 142/24, etc. *conj.* 27/27. Cf. bifor, byfor.
- beforhand, *adv.* beforehand, 1508.
- beforn, *adv.* before, 625. *prep.* (postpos.) 1856.
- begane, *vb. pt.* began, 142/2. be-
gin, *inf.* 176, 797, 1681, 1686, etc.
begine, 143/25. beginne, 18/
12, 21/13, 27/16, 144/11. begyn,
146/33, 148/15, 17, 19, 160, 1281,
etc. begynne, 144/25. begyns,
sg. 1/10, 1135. Cf. begin, by-
gin.
- begining, *sb.* beginning, 15/31, 23/15, 25/20, 30/8, 105, etc. be-
ginning, 29/15, 47/25. be-
gynnyng, 43/18, 145/3, 321. Cf.
bigining, bygynnyng.
- behalð, *vb.* look, see, 1673, 2039.
Cf. bihaldand.
- beheste, *sb.* promise, 143/9.
- behind, *adv.* 146/35. *prep.* 606.
behinde, (postpos.) 399. Cf.
byhinde.
- behoue, *sb.* behoof, sake, 83, 566,
2474. Cf. bihoue.
- behoues, *vb. sg.* behoves, 103, 176,

- 390, 468, etc. **behouis**, 142/8, 16, 17, 19, 20. **behuvis**, *pl.* 142/5. Cf. **bihoues**, *bus*, **byhouid**.
- bel**, *sb.* bell, 20/24. **beles**, *pl.* 1759. Cf. **belle**.
- beld**, *vb.* dwell, 126.
- beli**? 42/25. See Notes.
- belle**, *sb.* bell, 29/31, 30/5, 31/4. **bels**, *pl.* 1473. Cf. **bel**.
- belt**, *vb.* girdle, 2/21. **belte**, 2/22. **beltyd**, *pp.* 20/22.
- ben**, *pp.* been, 18/30. **bene**, 2385, 2400. *sbj. pl.* 1223, 1977. Cf. **be**.
- benecun**, *sb.* blessing, 16/5, 31/24. Cf. **benichun**.
- benediccion**, *sb.* benediction, 27/19.
- benethen**, *prep.* beneath, 147/29.
- benichun**, *sb.* blessing, 26/17, 19, 22. **benichune**, 17/13. **benicun**, 16/32, 17/3, 18/26, 31/25, etc. **benysoun**, 1526. Cf. **benecun**.
- bere**, *vb.* bear, 11/23, 43/3, 571, 1213, etc. *refl.* 7/31, 25/28.
- beres**, *sg.* 358, 466. *pl.* 347. Cf. **bar**, **beris**, **born**.
- berid**, *pp.* beaten, 21/4, 23/4.
- bering**, *sb.* beating, 23/25, 25/31.
- bering**, *sb.* bearing, demeanour, 2268.
- beris**, *vb. sg.* bears, 5/6, 14/2, 28/15. Cf. **bere**.
- bes**, *vb. imp. pl.* be, 1313. **bese**, *ind. sg.* shall be, 775. Cf. **be**.
- besekand**, *ppr.* beseeching, 1684, 1816, 2157, 2163, etc.
- beside**, *prep.* 2414. Cf. **byside**.
- besily**, *adv.* busily, 1281, 1500.
- best**, *adj.* 4/22, 7/22, 24, 2220. *sb.* 23/5. *adv.* 20/4, 1335, 1698.
- best**, *sb.* beast, 298, 1021. **beste**, 28/15. **bestes**, *pl.* 2301.
- besy**, *adj.* busy, 1/10, 42/27.
- betake**, *vb.* 1/16.
- betakins**, *vb. sg.* signifies, 11/21. *pl.* 11/24. Cf. **bitakins**, **bytakins**.
- bete**, *vb.* amend, 997, 1810.
- bete**, *vb.* beat, 1360, 1920. *imp.* 463. **betes**, *sg.* 971.
- betech**, *vb.* commit, entrust, 145/10. Cf. **bitaht**.
- betime**, *vb.* happen, 17/6. Cf. **bitimis**.
- beting**, *sb.* beating, 22/34. Cf. **betyng**.
- better**, *adj.* 4/31, 24/16, 1298. *adv.* 674, 2006. **bettir**, 12/13, 24/22, 37/27. *adv.* 6/5.
- betwene**, *prep.* between, 149/35. (*postpos.*) 2034. Cf. **bitweyn**.
- betyng** = **beting**, 1357.
- bew** (by mistake?) = **bow**, 966.
- bewar** (**be war**), beware, avoid, 882, 1750.
- bi**, *vb.* be, 1126, 1131, 1330, 1509. Cf. **be**.
- bi**, *prep.* by, 4/19, 41/31, 269, 270, 381, 385, 453, etc. Cf. **be**, **by**.
- bicaus þat**, because, 1568. Cf. **becaus**.
- bicimis**, *vb. sg.* meant for **bisemis**, **beseems**? or for **bitimis**, happens? 10/26. See Notes.
- bid**, *vb.* bid, command, 344, 1812, 2331. **bidde**, 31/9. **biddis**, *sg.* 14/22, 36. **bide**, 9/4. **bides**, *sg.* 11/6. Cf. **bad**, **bidis**, **byd**.
- bide**, *vb.* wait, 1510, 1792, 1794, 2083, 2106. *tr.* abide, 1889. **bide**, dwell, live, 1040. **bides**, *pl.* 1800.
- bidinges**, *sb. pl.* biddings, commands, 222, 2293. **bidyng**, *sg.* 960, 1180, 2296. **bidynges**, *pl.* 645. Cf. **bedyng**, **bydynges**.
- bidis**, 3 *sg.* bids, commands, 1/20, 21, 2/8, 3/28, etc. Cf. **bid**.
- bie**, *vb.* buy, 36/24. Cf. **by**.
- bifor**, *prep.* before, 8/3, 20, 1268, 1515. **bifore**, 4/26, 6/2, 9/3, etc. *adv.* 16/17. Cf. **befor**.
- biggid**, *pp.* built, 188. Cf. **byggid**.
- bigin**, *vb.* begin, 244. **biginne**, 17/3, 32/16. Cf. **begane**.
- bigining**, *sb.* beginning, 33/8, 47/28. Cf. **begining**.
- bihaldand**, *ppr.* beholding, looking, 876. Cf. **behal**.
- bihoue**, *sb.* behoof, sake, 480, 665, 826, 2080, etc. Cf. **behoue**.
- bihoues**, *vb. sg.* behoves, 359. **bihouis**, 9/27, 10/21, 42/14. **bihus**, 4/20. Cf. **behoues**.
- bil**, *sb.* bill, note, document, 2177, 2188. **bils**, *pl.* 1985.
- bileue**, *vb.* remain, 39/16.
- bind**, *vb.* 1853, 2329. Cf. **bown**, **bun**.
- birde**, *vb. pt.-pr. sg.* behoves, 37/23. **birs**, *sg.* 27/12.

- biriele**, *sb.* burial, 584.
bisines, *sb.* business, 220.
bisschop, *sb.* bishop, 2238. -e, 40/19.
bitaht, *pp.* committed, entrusted, 6/29, 7/2, 24/25, 25/1, etc. **bitetche**, *inf.* 35/33. Cf. **betech**.
bitakins, *vb. sg.* signifies, 5/9, 11/18. *pl.* 11/21, 23. Cf. **betakins**.
betide, *vb.* happen, 19/30.
bitimis, *vb. sg.* happens, 39/31. Cf. **betime**.
bitternes, *sb.* bitterness, 2458.
bitweyn, *adv.* between, 473. Cf. **betwene**.
blame, *sb.* 45/23. *vb. imp.* 6/12. **blamid**, *pp.* 5/16. **blamyd**, *pp.* 1227, 2357. **blaym**, *sb.* 1776.
blin, *vb.* cease, desist, 1682. **blinne**, 4/33, 12/10.
blind, *adj.* 400.
blis, *sb.* bliss, 1/18, 127, 218, 228, etc. **blisses**, *pl.* 213, 217, 664, 902. Cf. **blys**.
blis, *vb.* bless, 1689. **blisce**, 8/29. **blisced**, *pp.* 13/21. **blisse**, *inf.* 21/31. **blissed**, *pp.* 38/34. **blissid**, 1517.
blissing, *sb.* blessing, 146/10, 1984. **blisyng**, 1520.
blipelike, *adv.* blithely, 9/6, 13/12. **blithly**, 2143.
blys, *sb.* = **blis**, 52.
bodely, *adj.* bodily, 2310. *adv.* 1236. **bodily**, 2470.
bodi, *sb.* body, 28/18, 35/14, 486, 810, etc. **bodis**, *pl.* 3/29. **body**, 11/22, 25/9, 27/8, 38/38, etc.
boght, *vb. pt.* bought, 52, 152. Cf. **by**.
boke, *sb.* book, Scripture, 7/4, 8/28, 13/5, 15/2, 5, 131, etc. **bokes**, *pl.* 68. **bokis**, 33/9. Cf. **buke**.
bold, *adj.* 1961. Cf. **bald**.
bone, *sb.* prayer, 2381.
bord, *sb.* board, table, 37/5, 2049. **borde**, 27/20, 30/4, 22.
born, *pp.* 1855. Cf. **bere**.
bose, *vb. sg.* should, 168. Cf. **bus**.
bot, *conj.* but, 1/15, 2/33, 39/11, 25, etc. unless, except if, 3/10, 41/31, 1228, 1532, 1749, 1750, 1802, etc. *prep.* (or *quasi-prep.*, followed by a nominative), except, 21/22, 41/21, 290, 342, 576, 1756, 2329, etc. more than, 6/1. *adv.* only, 167.
bott, *conj.* but, 40/18, 41/2, 13, 71, 367, 403, etc. *adv.* only, 142/2.
bot at, unless, 142/10, 2354. only that, 1601. **bot if**, unless, 6/5, 17/5, 29/14, 128, 558, 727, 982, etc. **bot þat**, except that, only that, 17/18, 37/7. if only, as long as, 20/6 (the second; the first means: except such as).
bot yef, unless, 19/30, 21/21, 25/34, 29/8, etc. without (there being), 14/24.
both, *adj.* 43/27, 149/34. *pron.* 355, 1210. *conj.* 43/25, 222, 325, 519, etc. Cf. **bath**.
bow, *vb.* bow, incline, 1226, 1525, 2445. **bowand**, *ppr.* 25. **bowed**, *pp.* 1105. **bowes**, *sg.* 690, 692. Cf. **bew**, **bows**.
bown, *adj.* ready, 967, 2143. **redi bown**, ready, willing, 1145. [O.I. *búinn*, Swed. *redobogen*, ready, willing.]
bown, *pp.* bound, 699 (cf. Notes).
bownyd, bound, possessed, 43/11 (Lat. *inflati*). Cf. **bind**.
bows, *vb. sg.* 2280. Cf. **bow**.
bowsum, *adj.* compliant, yielding, willing, obedient, 31, 154, 261, 1660, etc. Cf. **buxum**.
bowsumly, *adv.* willingly, meekly, 2020.
bred, *sb.* bread, 26/14, 1578. -e, 28/6.
bref, *sb.* letter, 39/1.
brek, *vb.* break, 1961. **breke**, 35/18, 20, 1955. **brekis**, *sg.* 31/36, 38/25. Cf. **brokin**.
brenne, *vb.* burn, 44/15. Cf. **brind**.
breast, *sb.* breast, 1920.
breast, *vb.* break, 2280.
breue, *adj.* brief, 19/30, 32.
breuelike, *adv.* briefly, 27/26.
breuhuse, *sb.* brewhouse, 44/27. **brewhows**, 1540.
briht, *adj.* bright, 2/29.
brihtnes, *sb.* brightness, *1/23.
brind, *pp.* burned, 13/14. **brinande**, *ppr.* 20/22. Cf. **brenne**.
bring, *vb.* 141/15, 584, 1109, 2096, etc. **bringe**, 8/21, 21/6, 141/9. Cf. **bryng** and **brought**.
broch, *sb.* brooch, 2196.
brought, *vb. pt.* brought, 1310. *pp.* 33/8, 26, 143/7, 2166. **broht**, *pt.*

- 22/24. *pp.* 2/27, 3/9, 4/25, 14/5, etc. *broth*, *pt.* 38/38. *pp.* carried (out, or through), 42/8. Cf. *bring*.
brokin, *pp.* broken, 29/34, 42/25. Cf. *brek*.
broþir, *sb.* brother, 6/1, 21/34. *gen.* 5/34.
bryng, *vb.* bring, 44, 669, 1120, 2060, 2420, etc. Cf. *bring*.
buke, *sb.* book, Scripture, 143/15, 269, 687, 1096, etc. Cf. *boke*.
bun, *pp.* bound (in duty), 1960. Cf. *bind*, *vnbun*.
bus, *vb. sg.* behoves; should, 244, 375, 460, 476, 797, 966, 1413, 1415. *pl.* 43/25, 714, 1011. Cf. *behoues*, *bose*.
bute, *sb.* remedy, 2285.
butter, *sb.* 26/15.
buxsumnes, *sb.* compliance, obedience, 147/21. *buxumnes*, 38/24, 43/31, 44/23, 46/34, etc.
buxum, *adj.* compliant, yielding, obedient, 6/1, *15, 10/6, 13/26, 20/32, 24/14, etc. Cf. *bowsun*.
by, *vb.* buy, 2019. Cf. *bie*, *boght*.
by, *vb.* be, 353. Cf. *be*.
by, *prep.* 1/5, 18/10, 39, 51, 137, etc. (*postpos.*) 12/2, 126, 1330, 2054, 2098. Cf. *be*, *bi*.
bycom, *vb. pt.* became, 22/28.
byd, *vb.* bid, command, 20/8, 141/15. *bydes*, *pl.* 68. Cf. *bid*.
bydynges, *sb. pl.* biddings, commands, 26. Cf. *bidinges*.
byfor, *prep.* before, 26/18. *byfore*, 12/16, 23, 19/12, etc. *adv.* 16/20, 25, 29, etc. Cf. *befor*.
byggid, *pp.* built, 184. Cf. *biggid*.
bygin, *vb.* begin, 168. *byginne*, 16/36, 17/2, 31/15. *bygynne*, 16/34. *bygyns*, *sg.* 145/2. Cf. *begane*.
bygynnyng, *sb.* beginning, 145/6. Cf. *begining*.
byhinde, *adv.* behind, 38/37. *prep.* 15/13. Cf. *behind*.
byhoid, *vb. pt.-pr. sg.* behoves, is necessary, 28/27. *byhouis*, *vb. sg.* 4/21. Cf. *behoues*.
byken, *vb.* commit, entrust, 145/14. *bykenne*, 20/3.
byside, *prep.* = beside, 44/19.
bytakins, *vb. sg.* signifies, 13/20. Cf. *betakins*.
bytuix, *prep.* between, 20/26.
bytuixe, 16/6. *adv.* 11/22. *bytwixe*, *prep.* 31/12.
caald, *adj.* cold, 36/20. Cf. *cald*.
cal, *vb.* call, 550. Cf. *cald*.
calanged, *pp.* accused, 6/32.
cald, *adj.* cold, 1600, 2004, 2005. Cf. *caald*, also *cauld*.
cald, *pp.* called, 7/25, 34/29, 27.
calde, reckoned, 38/35. *call*, *inf.* 517, 1813. *pl.* 115, 189, 337, 2417. *calle*, 2/15, 7/21, 8/4, 25/13, 41/26, etc. *callid*, *pp.* 28/25, 41/28. *cals*, *sg.* 122. Cf. *cal*, *kald*.
calgard, *sb.* kailyard, vegetable garden, 31/35, 44/27.
can, *vb. sg.* can, knows (how to), is able for, 7/26, 27/29, 37/10, 1698. 2 *sg.* 4/9, 1099. *pl.* 10/19, 11/20, 20/4. *canne*, *sg.* 38/27. Cf. *kan* and *cune*.
candel, *sb.* candle, 1212. *candil*, 29/16.
cantikils, *sb. pl.* canticles, 16/31, 17/25. *cantikyl*, *sg.* 18/22.
carpyng, *sb.* talking, 621.
case, *sb.* 1301, 1375, 1382. *if case* fall, if it should happen, 2173.
cast, *vb. imp.* 149/31. *caste*, *inf.* 38/21. *pl.* 13/19. Cf. *kast*.
catchid, *pp.* taken, 1329.
cauld, *sb.* cold, 2032.
caus, *sb.* cause, 1494, 1802.
cel, *sb.* cell, 306, 2414. Cf. *celle*, *sel*.
celer, *sb.* cellar, 1539.
celerer, *sb.* cellaress, 1421, 1445, 1465, 1583.
celeres, *do.*, 28/7. *celeresse*, 23/28, 24/24, 26/5, 12, 27/6, etc.
celle, *sb.* cell, 38/4. *cels*, *pl.* 1539. Cf. *cel*.
certain, *adj.* certain, sure, 851.
certane, 1833. *certayn*, 2192.
certayne, 2013, 2041. Cf. *ser-tane*.
chaipitur, *sb.* chapter (meeting), 141/12, 143/1, 4, 7. Cf. *chapiter*, *chaypitur*.
chaiste, *adj.* chaste, 142/16. Cf. *chaste*.
chaistid, *pp.* driven (by way of punishment), 2456. Cf. *chasti*.

- chaistese**, *vb.* chastise, 445. Cf. **chastes**.
- chaistiſyng**, *sb.* chastisement, 1323. Cf. **chastyng**.
- chalese**, *sb.* chalice, 1477.
- chanch**, *sb.* chance, accident, 1774. for no *c-h*, on any account, 1363. of *alkyn c-h*, whatever may befall, 1656.
- chanch**, *vb.* change, 2321.
- changing**, *sb.* 2015.
- chantir**, *sb.* chanter, 144/11. **chantur**, 143/25.
- chapiter**, *sb.* chapter-house, 1909.
- chapitir**, 29/26, 31/10, 32/2.
- chapitur**, 33/8, 2131. Cf. **chaypitur**, **schapiter**.
- charch**, *sb.* charge; weight, importance; responsibility, 358, 1012, 2258, 2262. **charge**, 4/7, 42/13, 45/14, 516, 2405.
- chargid**, *pp.* charged, 42/26.
- charitè**, *sb.* charity, love, 4/5, 5/10, 592, 1110, etc.
- chartir**, *sb.* charter, 39/14.
- chaste**, *adj.* 42/17, 2267. Cf. **chaiste**.
- chaste**, *vb.* chastise, 42/22. **chasted**, *pp.* 1406, 1489. **chastede**, 437.
- chastes**, *sg.* 364. (Some of these and the following forms are ambiguous.)
- chastes**, *vb.* chastise, 428. **chastese**, 455, 458. Cf. **chaistese**, **chastise**.
- chasti**, *vb.* chastise, 5/18, 6/21, 12/17, 433. *imp.* 6/13. **chastid**, *pt.* 6/18. *pp.* 6/20, 21/26, 1642, 1793, etc. driven (by way of punishment), 2242. Cf. **chaistid**, **chasty**.
- chastiſyng**, *sb.* = **chastyng**, 41/35.
- chastiment**, *do.*, 2/21, 6/31.
- chastise**, *vb. imp.* 462. Cf. **chastes**.
- chastisſyng**, *sb.* 546. **chastisſyng**, 513. Cf. **schastisſyng**.
- chastitè**, *sb.* chastity, 8/19, 9/11, 46/35, 647.
- chasty**, *vb.* chastise, 6/19, 31/31, 2355, 2364. **chastyd**, *pp.* 22/34. Cf. **chasti**.
- chastyſyng**, *sb.* chastisement, 1244, 1353, 2272. Cf. **chaistiſyng**, **chastiſyng**.
- chaumber**, *sb.* chamber, 44/20.
- chaypitur**, *sb.* chapter, 141/10. Cf. **chaypitur**.
- chays**, *vb. pt.* chose, 1368. Cf. **ches**.
- cheffy**, *adv.* chiefly, 43/28.
- chepe**, *sb.* purchase. of *liht chepe*, cheap, 36/25. **bettir chepe**, cheaper, 37/27.
- cher**, *sb.* cheer, 909, 1064, 1511.
- ches**, *vb.* choose, 1374, 1472. **chese**, 42/1, 43/30, 91, 1108, 2235, 2249.
- chesis**, *sg.* 42/5, 6. Cf. **chays**, **chose**, **schosin**.
- chesyng**, *sb.* choosing, 43/29.
- chide**, *vb.* 1378.
- child**, *sb.* 39/16, 2180, 2183, etc. -e, 39/6, 792, 1069, etc. -es, *gen.* 2187. -er, *pl.* 1355, 1447, 1596, 2199. -ir, 6/18, 39/20.
- chose**, *sb.* choice, 2240.
- chose**, *pp.* chosen, 1389. **chosen**, 2219. **chosin**, 23/29, 42/5, 1363, 1367, etc. **chossin**, 20/3. Cf. **ches**.
- clad**, *sb.* cloth, 36/22. Cf. **clapis**.
- clad**, *pp.* 20/22. Cf. **claþe**.
- clame**, *vb.* claim, 1617. Cf. **clayme**.
- claþe**, *vb.* clothe, 8/20. Cf. **clad**, **cleth**.
- clapſyng**, *sb.* clothing, 36/18. Cf. **clazyng**, **clething**.
- clapis**, *sb. pl.* clothes, garments, 36/26. **clathis**, 38/38. Cf. **clad**, **close**.
- claus**, *sb.* clause, 936.
- clayme**, *vb.* claim, 1621. Cf. **clame**.
- clazyng**, *sb.* clothing, 36/19. Cf. **clapſyng**.
- clad**, *pp.* clad, 2006. **clade**, 1202, 2003. Cf. **cleth**.
- clen**, *adj.* clean, pure, 140, 1190. **clene**, 4/11, 9/6, 19/30, 843, 1417, 1720, etc.
- clennes**, *sb.* cleanness, 647.
- clensid**, *pp.* cleansed, 140.
- clere**, *adj.* clear, bright; pure, 213, 405, 664, 780, etc. (*quasi*) *adv.* clear(ly), 113.
- clerely**, *adv.* clearly, 1030. **clerly**, 258.
- clerk**, *sb.* 150/6. -e, 40/1. -s, *pl.* 461. -es, 773, *801, 836, 858, etc.
- cleth**, *vb.* clothe, 582. Cf. **claþe**, **clad**, **vncleth**.
- clething**, *sb.* clothing, 145/18, 2008,

2028. **clethyng**, 146/22, 23. Cf. **claping**.
cloister, *sb.* 9/22, 45/8. **cloistir**, 29/25. Cf. **closter**.
close, *sb.* enclosure, 2403.
close, *sb. pl.* clothes, 1480. **clothes**, 1502, 1978. **cloths**, 2170, 2171. Cf. **clapis**.
closter, *sb.* cloister, convent, 1091. Cf. **cloister**.
clotony, *sb.* gluttony, 310. Cf. **glotony**.
colacioun, *sb.* collation, conference, 1742. **colaciun**, 29/25, 31, 32.
colettis, *sb. pl.* collects, 144/2, 22, 23. **collettis**, 144/5.
com, *vb.* come, 528, 1762, 1903. *pt.* 6/17, 11/18, 22/26, 717, 895, 1618. *come*, 9/18. *pt.* 10/16, 40/13. *comes*, *sg.* 141/16, 782. *pl.* 1543. Cf. **cume**.
comaundes, *vb. sg.* commands, 847, 2297. **command**, *sbj.* 1788. Cf. **cumand**.
comford, *sb.* comfort, 937. *vb.* 936, 1303. **comfort**, 26/3, 1734. *vb.* 35/17. **comforth**, 177. *vb.* 22/7, 29/27. Cf. **comfort**, **cumford**.
commandementis, *sb. pl.* commandments, 1/2. **-dm-**, 42/31. Cf. **cumandemens**.
company, *sb.* 1028, 1058, 1205, 1259, etc. Cf. **cumpany**.
complin, *sb.* comply (the last service, about 6 p.m.), 1745, 1746. **complyn**, 1758. Cf. **cumplin**.
comun, *adj.* common, 25/12, 1626, 2011. *vb.* commune, 21/22, 34. **-e**, *adj.*, *sb.* 150/1. **in comun**, 37/22, 41/16, 18, 1618. **til comun**, for all, 43/34. Cf. **comyn**.
comunaltè, *sb.* community, 1422.
comuners, *sb. pl.* participants, 250.
comunlike; *adv.* alike, 35/7.
comyn, *vb.* commune, 1270. See Notes. Cf. **comun**.
comynli, *adv.* commonly, 1151.
concience, *sb.* conscience, 1417.
condicions, *sb. pl.* conditions, 1033.
confermyd, *pp.* confirmed, 2256.
confessours, *sb. pl.* confessors, 2495.
confessure, *sg.* 1551.
confort, *vb.* comfort, 777, 1645. **-and**, *ppr.* 774. Cf. **comford**.
confucioun, *sb.* confusion, 2507.
confundid, *pp.* confounded, 38/32.
confundis, *sg.* 47/23.
congregacion, *sb.* congregation, 147/36.
consel, *sb.* counsel, 2234. Cf. **council**.
consent, *vb.* 7/29, 42/6. **-is**, *sg.* 28/33, 40/14, 42/3, etc. *pl.* 7/27.
conseyue, *vb.* conceive, 43/17.
contek, *sb.* contention, 1376.
contende, *pp.* contained, held, 757. Cf. **cuntaine**.
contrarius, *adj.* contrarious, 2291.
contrary, *adj.* 43/24.
contresse, *sb. pl.* countries, 303. Cf. **cuntre**.
conuent, *sb.* convent, 145/12, 147/37, 150/19, 518. **-e**, 43/14.
corn, *sb.* 32/32, 1710, 2320. **corne**, 43/6.
corner, *sb.* 143/13.
correccion, *sb.* correction, 29/34, 31/30, 32/4, 45/7, etc.
corrupid, *pp.* corrupted, 859.
cors, *sb.* body, 37/25.
costiue, *adj.* costive, 28/10.
cote, *sb.* coat, 146/24, 2012.
couaite, *vb.* covet, 615. **couayt**, 2472. **couet**, 570, 580, 643.
couent, *sb.* convent, 141/4, 143/20, 144/3, 10, 284, 1231, 1248, etc. Cf. **cuuent**.
couir, *vb.* heal, 27/4.
council, *sb.* counsel, 229, 2222. *vb.* 452. **counsaille**, *vb.* 586. **counsel**, *sb.* 520, 552, 558, 1422. **counseld**, *pp.* 1518. **counsele**, *sb.* 586. **counsell**, 555. Cf. **consel**, **counsaille**, **cunsaille**.
cours, *sb.* course, 1874. Cf. **curs**.
couth, *adj.* known, 13.
cownsaile, *sb.* counsel, 2242. Cf. **council**.
cownte, *vb.* count, reckon, 1/11.
cowntnanse, *sb.* countenance, department, 1071.
(crakes, corrupt for **clerkes**, 801.)
craue, *vb.* 211, 766, 1467, 1621, etc. **craues**, *pl.* 586.
crede, *sb.* creed, 144/25.
crie, *vb.* 31/11, 46/19. *pl.* 44/22. *imp.* 15/1. Cf. **cry**.
cristen, *adj.* Christian, 28/12. **cristin**, 774. **cristyn**, 80, 421.

- cristiante**, *sb.* Christianity, 25/20.
cristynd, *pp.* christened, 572.
cristyndome, *sb.* Christendom, 1835.
croice, *sb.* cross, 38/29.
crosse, *do.*, 143/15.
crown, *sb.* crown, 902. Cf. **curun**.
cry, *vb. pl.* 115, 337. Cf. **crie**.
crying, *sb.* 1919.
culur, *sb.* colour, 36/22.
cum, *vb.* come, 2/9, 3/32, 9/24, 30, 499, 1132, etc. *pl.* 44/20, 1941, etc. *imp.* 38/13. Cf. **cume**.
cumand, *pp.* commanded, *1089.
cumande, *inf.* 5/11, 24/33, 46/12, etc. *refl.* commend herself, 44/36. *sbj.* 10/5, 21/22, etc. **cumandes**, *sg.* 9/31. **cumandid**, *pp.* 10/19, 34/3. **cumandis**, *sg.* 5/29, 8/28, 9/9, 32, etc. **cumaunde**, *inf.* 34/16. **cumaundis**, *sg.* 37/12. Cf. **comaundes**, **cummandis**.
cumandemens, *sb. pl.* commandments, 9/23, 10/3, 14/14, 46/8, etc. **-ment**, *sg.* 3/24, 4/9, 7/28, etc. **-mentis**, 3/17. **cumantemens**, 11/32. **cumaundement**, *sg.* 44/4. **-mentis**, 47/7. Cf. **commandementis**.
cume, *vb.* come, 2/25, 6/8, etc. *pl.* 9/4, 19/10, 30/13, etc. *pt.* 12/29. **cumen**, *pp.* 31/5, 39/29. **cumes**, *sg.* 31/7, 2052. Cf. **com**, **cum**, **cumis**, **cums**.
cumfort, *sb.* comfort, 6/15, 13/7. *pp.* comforted, 1260. **cumforth**, *sb.* 26/2. Cf. **comford**.
cuming, *sb.* coming, 23/19.
cumis, *vb. sg.* comes, 8/24, 19/27, 26/16, etc. *pl.* 26/10, 30/3, 8, etc. *imp. pl.* 2/5. **cummes**, *sg.* 2386.
cummis, *pl.* 37/32, 40/25. Cf. **cume**.
cummandis, *vb. sg.* commands, 46/6. Cf. **cumand**.
company, *sb.* company, 1329. Cf. **company**.
cumplin, *sb.* compline, 18/1, 6, 24, 29/21, etc. Cf. **complin**.
cums, *vb. sg.* comes, 2416. *imp. pl.* 81. Cf. **cume**.
cune, *vb.* know, 18/32. Cf. **kun** and **can**, **cupe**.
cunsaile, *sb.* counsel, 5/13, 7/25, 44/1. **cunsal**, 8/7. **cunsale**, 7/21, 29, 8/4, 6, etc. **cunsel**, 2229. Cf. **council**.
cuntaine, *vb.* contain, restrain, 35/1. Cf. **contende**.
cuntrè, *sb.* country, 36/20, 21, 23, 42/8, etc. Cf. **contresse**.
cunying, *sb.* skill, 2229.
cure, *sb.* cure, charge, care, 360, 498.
curs, *sb.* course, 1962. Cf. **cours**.
curs, *vb.* curse; excommunicate, 1239. **curse**, 45/29. **cursed**, *pp.* 1270, 1803. **cursid**, 22/33, 23/4, 34/26, 1234. **curste**, 142/15. **cursyd**, 21/3.
cursing, *sb.* 21/4, 23/24, 31/2, etc. **cursyng**, 1324, 1908.
curtesly, *adv.* courteously, 1754.
curun, *sb.* tonsure, 5/6. **curune**, crown, 12/32. Cf. **croun**.
custum, *sb.* custom, 1113. **-e**, 40/27.
cupe, *vb. pt.* knew, 18/30. Cf. **cune**.
cuuaitise, *sb.* covetousness, 37/26.
cuuatus, *adj.* covetous, 8/16.
cuuenant, *sb.* covenant, 38/25.
cuuent, *sb.* convent, 4/16, 5/14, 17, 6/11, etc. *gen.* 19/32. Cf. **couent**.
dai, *sb.* day, 29/6. **dais**, *gen.* 1728. *pl.* 2/9, 17/17, 29/7, 10, etc. Cf. **day**.
daile, *sb.* part, 2045.
dame, *sb.* 41/28. Cf. **daym**.
damisel, *sb.* damsel, 2209.
damne, *vb.* damn, 38/26. **dampned**, *pp.* 372.
dar, *vb. sg.* dare, 28/35.
dartes, *sb. pl.* darts, 277.
daunger, *sb.* danger, 142/12.
daw, *vb.* dawn, 1135.
day, *pron.* they, 1756, footnote. Cf. **þa**.
day, *sb.* 7/16, 9/2, 18, etc. **days**, *pl.* 150/3, 96, 195, 1712, etc. **o day**, to-day, 2/2. Cf. **dai**.
daym, *sb.* dame, lady, 147/24. Cf. **dame**.
debate, *sb.* 1366.
december, *sb.* 1719. Cf. **Descember**.
decipill, *sb.* disciple, 7/28. **decipils**, *pl.* 10/21, 37. **decipils**, 9/11. Cf. **discipels**.

- led**, *sb.* death, 2/7, 9/2, 10/35, etc.
dede, 3/22, 90, 207, etc. *adj.*
 dead, 8/21, 37/23, 584, 1372.
ded, *sb.* deed, 24/32. **dede**, 2/22,
 32, 5/28, etc. **dedes**, *pl.* 157, 161,
 162, 268, etc. Acts, 2042. **in dede**,
 in deeds; indeed, 3/12, 7/13, 72,
 180, etc. Cf. **dedis**.
dedely, *adj.* deadly, mortal, 230,
 854. Cf. **dedly**.
dedeyn, *sb.* disdain; something
 below their dignity, 2510.
dedis, *sb. pl.* deeds, 1/13, 2/26, 5/7,
 17, etc. Acts, 36/33. **dedys**,
 1/16. Cf. **ded**.
dedly, *adj.* deadly, 10/32. Cf.
dedely.
default, *sb.* default; want, 1506.
defaute, 26/35, 27/5, 22, 1456.
defend, *vb.* defend; protect, pre-
 serve; prevent, hinder; forbid,
 23/20. -e, 5/23, 23/1, 42/8, etc.
imp. 25/17. -id, *pp.* forbidden,
 prohibited, 45/28. -is, *sg.* 24/18.
degest, *pp.* digested, 1126.
degrè, *sb.* degree; position; man-
 ner, way, 182, 253, 279, 299, 324,
 2202, etc. **degrece**, 13/36, 14/7,
 21. **degrees**, *pl.* 816. **degrese**,
pl. 813, 1107. [O.F. *degre*, *de-*
grez.]
dekin, *sb.* deacon, 40/5.
dele, *sb.* deal. **ilk dele**, (in) every-
 thing, 2001.
dele, *vb.* deal, 2510.
delite, *sb.* crine, 854. [Lat. *delic-*
tum.]
delite, *sb.* delight, 1117, 2489.
delitis, *vb. pl.* refl. take delight,
 25/14.
deliuer, *vb. imp.* deliver, free,
 6/24. **deliuir**, 6/23. *inf.* 12/24.
deliuiers, *sg.* hands over, 25/12.
deliuir, *adj.* free, 38/14, 41/15.
 [O.F. *delivre*, freed.]
demande, *sb.* demand, 27/24.
deme, *vb. pl.* deem, judge (over);
 decree, 2123. **demid**, *pt.* 41/20.
demys, *pl.* 714.
demenance, *sb.* management, deal-
 ing, 43/1.
deny, *vb.* 577.
depairtid, *pp.* divided, distributed,
 2043. **depart**, *sbj.* 36/33. **de-**
partid, *pt.* 25/21. **departis**, *sg.*
 separates, 46/28, 29. **depayrtyd**,
pp. 33.
depose, *vb.* 1390, 2239.
depest, *adj.* deapest; used sub-
 stantively, 24/23.
der, *adj.* dear, 1005. **dere**, 141/18,
 26, 379, 2137, etc. high, special,
 1958. *adv.* dearly, 152.
dere, *sb.* harm, injury, 1214. *vb.*
 harm, injure, hurt, 277, 768.
deres, *sg.* (or *pl.*) 2392.
desaiue, *vb. pl.* deceive, 4/28.
Descember, *sb.* December, 1121.
 Cf. **december**.
descend, *vb.* 803.
descrecioun, *sb.* discretion, 535.
 Cf. **discrecion**.
dese, *sb.* dais (a raised floor at
 the upper end of the refectory),
 30/30.
deseryd, *vb.* disinherit, 51. Cf.
diseret.
desire, *sb.* 12/28, 865, 869, 892, etc.
vb. 43/2, 590. **desiris**, *sg.* 40/1.
despise, *vb.* 439.
despit, *sb.* contempt, 5/21, 20/34,
 24/3. -e, 46/21. Cf. **dispite**.
destruciun, *sb.* destruction, 45/10.
desturbid, *pp.* disturbed, 35/2.
 Cf. **sturbe**.
det, *adj.* due, 1938.
deuel, *sb.* devil, 274. **deuil**, 4/21,
 21/26, 29, 30/16, etc.
deuisid, *pp.* arranged, set forth,
 18/8.
deuocion, *sb.* devotion, 16/13,
 17/14, 19/29, 142/20. -ioun, 3,
 1191, 1738, 1900. -iounne, 1168.
 -iun, 19/26. -yon, 19/12.
deuotellie, *adv.* devoutly, 143/18.
dicipils, *sb. pl.* disciples, 10/36.
 Cf. **discipels**.
dicipline, *sb.* discipline, etc. 4/17,
 5/33. Cf. **discipline**.
did, *vb. pt.* 5/21, 8/17, 13/14, 25/20,
 888, etc. **dide**, 1001. Cf. **do**.
die, *vb.* 42/35. Cf. **dy**.
digne, *adj.* worthy, 15/14. Cf.
dingne.
dignite, *sb.* dignity, 334, 676.
dike, *vb.* make ditches, 1854.
dingne, *adj.* worthy, 20/11, 40/7,
 41/30, 42/10, etc. Cf. **digne**,
vndinge.
directe, *pp.* directed, 1/7.

discerne, *vb.* discern, 42/32.
discipels, *sb. pl.* disciples, 533, 763. **discipilis**, 5/27. **discipils**, 716. **dicipilis**, 29/12. Cf. **decipill**, **dicipils**.
discipline, *sb.* discipline; correction, punishment, 7/32, 10/7, 11/25, 36/15, etc. *vb.* punish, 45/30. **-ines**, *sb. pl.* regulations, 39/26. Cf. **dicipline**.
discrecion, *sb.* discretion, 42/33, 37. **-iun**, 29/19, 1414. Cf. **descrecioun**.
discrete, *adj.* 42/30.
diseret, *vb.* disinherit, 1/15. Cf. **deseryd**.
disese, *sb.* discomfort, 1847.
dispite, *sb.* contempt, 44/7. Cf. **despit**.
dispone, *vb.* dispose, 42/37.
disposid, *pp.* disposed of, 142/11.
dissensionie, *sb.* dissension, 43/26. **-iones**, *pl.* 43/14, 23.
diuers, *adj.* diverse, 1860.
do, *def. art.* in the conjunctional phrase **do wilis**, whilst, 2/7. Cf. **to**.
do, *vb.* do, perform, execute, 2/6, 4/19, 31, 6/5, 8, 187, etc. "do so," 34/35. go through, suffer, 12/32. place, put, 6/2, 7, 20/10, 44/17. take, bring, 12/22. make, cause (to), 12/10, 40/20, 1981. *pl.* do, etc. 2/13. *imp.* 2/12, 26, 555, 1005, etc. make, cause, 6/12. **doe**, put, 12/16. **do**, execute, 14/2. Cf. **doy** and **did**, **don**, **dos**, **down**, **dyde**.
doctours, *sb. pl.* teachers, 2496.
doghter (-ir), 141/26, 142/29, 23, 35, 41. **doghters**, *pl.* 46, 379. **dohtir**, *sg.* 142/22. Cf. **doughtir**, **dojtir**.
doghty, *adj.* doughty, powerful, 1/8.
doing, *sb.* 1049, 1451. Cf. **doyng**.
dom, *adj.* dumb, stupid, idle, 33/21.
dom, *sb.* judgment, 500. **dome**, 7/16, 9/19, 352, 369, etc.
domesday, *sb.* doomsday, 24/9, 44/14, 1452. **domisday**, 9/1, 26/28.
domesman, *sb.* judge, 503.
domnum, *sb.* lord, master, 4/6 (cf. footnote and 147/19).

don, *pp.* done; placed, put; taken; shown; finished, 3/21, 13/17, 576, 1320, etc. **done**, 11/11, 13/18, 23/7, 145/17, 391, 1743, etc. *pl.* (*sbj.?*) 1711. Cf. **do**.
dore, *sb.* door, 15/13, 31/4, 6, 8, etc.
dortour, *sb.* dormitory, 150/6.
dos, *vb. sg.* does, acts, makes, lets, etc., 2/34, 35, 3/13, 12/1, etc. 2 *sg.* 5/33, 10/23. *pl.* 3/24, 21/25, 2326. **dose**, *sg.* 28/34, 37/13, 38/8, 145, etc. 2 *sg.* 41. *pl.* 37/24, 27, 925, 979, etc. Cf. **do**.
doughtir, *sb.* daughter, 141/18. Cf. **doghter**.
doun, *adv.* down, 419, 800, 803, 1807, etc. **doune**, 2192. Cf. **down**.
doute, *sb.* doubt, fear, 28/22, 1492. Cf. **dowte**, **dut**(and)e.
down, *pp.* done, 149/38. Cf. **do**.
down, *adv.* 1095, 1741, 2304, 2451, etc. **downe**, 33/4, 37/23, 141/6, 17, etc. Cf. **doun**, **dun**.
dowte, *sb.* fear, 19/14, 32/20, 37/23. **dowtis**, *vb. sg.* 35/33. Cf. **doute**.
doy, *vb.* do, 149. Cf. **do**.
doyng, *sb.* doing; putting, 144/9, 2237. Cf. **doing**.
dojtir, *sb.* daughter, 39/5. -Cf. **doghter**.
drahe, *vb.* draw, 40/31. **draw**, 1296, 2485. *intr.* draw, go, have recourse, appeal, refer, 640. **draze**, *refl.* 34/4. **draze**, *intr.* 42/16.
dred, *sb.* dread, fear, 1214, 1324, 2432. **dredde**, *pp.* dreaded, 42/28.
drede, *sb.* 82, 124, 274, etc. dreadful or dangerous position, risk, danger, 450, 464. *vb.* 86, 494, 611, 668, etc.
drededfully, *adv.* with fear, 1563.
dredfully, 1155.
dredful, *adj.* dreadful, 1/15, 352, 369, 1932.
drese, *vb.* direct, prepare, 793.
dresse, 219.
dreze, *vb.* endure, suffer, 21/28.
drinc, *vb.* drink, 8/31. **drink**, *sb.* 28/20, 1597. *vb.* 30/31. **drinke**, *sb.* 28/14, 30, 34, 29/2, etc. *vb.* 28/33, 35. Cf. **drynk** (and **drunkin**).
drive, *vb.* drive, 1738. **driuin**, *pp.* 13/11.

- dronkenhede**, *sb.* drunkenness, 1594.
dronkynnes, *do.*, 310.
drunkin, *adj.* drunk, 28/30, 31.
drynk, *sb.* drink, 1604, 1797, 1885.
Cf. **drinc**.
dubil, *adj.* double, 2014. **duble**, 376.
duelle, *vb.* stay, remain, 39/3, 41/2.
duellis, *sg.* persists, 39/25. *pl.* delay, tarry, loiter, 30/15. *Cf.* **dwel**.
duelling, *sb.* delay, tarrying, 9/27, 24/19. *Cf.* **dwelling**.
duly, *adv.* 793.
dun, *adv.* down, 31/7. **dune**, 10/6, 11/16, 19. *Cf.* **down**.
dust, *sb.* 2276.
dutande, *ppr.* fearing, 23/31.
dute, *sb.* fear, 2/6, 6/34, 8/1, 10/8, 11/31, etc. *vb.* 5/16, 8/34, 26/36, 47/1. **dutes (-is)**, *pl.* 3/6, 44/1. *Cf.* **dowte**.
dwel, *vb.* dwell, stay, remain, 1783, 1922, 2105, 2126. *pl.* 2017.
dwel, 228, 305, 450, 661, etc.
dwelle, 34/31, 35, 40/29, 41/3, etc. **dwels**, *sg.* 177, 1271. *pl.* 147. *Cf.* **duelle**.
dwelling, *sb.* 2413. remaining, 40/4. **dwellyng**, delay, 46/18. *Cf.* **duelling**.
dy, *vb.* die, 616, 944. *Cf.* **die**.
dyde, *vb. pt.* did, 55. *Cf.* **do**.
dyght, *pp.* prepared, 2413. [O.E. *dihtan*.]
dyn, *sb.* din, noise, 1666.
dyng, *vb.* strike, beat, 2352.
dynt, *sb.* dint, force, 90.
edefied, *pp.* edified, 32/18.
ee, *sb.* eye, 402. *Cf.* **eye**.
eere, *sb.* ear, 1/3. *Cf.* **eres**.
eft, *adv.* back; again; afterwards, 1132, 1347, 1348, 1486, etc.
after, *adv.* after, 16/1, 3, 150/19, 1794, etc. *prep.* 16/34, 18/11, 20, 149, 260, 286, 356, 1485, etc.
conj. according as, 21/10, 26/4, 560, 1490, etc. **eftir**, *adv.* 16/11, 12, 27, etc. *prep.* 6/32, 8/6, 15/26, 16/6, etc. **eftir an**, alike, 6/5.
eftir sone, afterwards, 143/3.
eftir sune, 143/31. **eftir þat**, according as, 41/14. *Cf.* **after**.
afterward, *adv.* afterwards, 264, 1843, 1849, 2323. **afterwarde**, 141/9. *Cf.* **afterward**.
eggyng, *sb.* egging, 1369.
egh, *adj.* high, 156. *Cf.* **hez**.
eghen, *sb. pl.* eyes, 65, 113, 663, 1102. *gen.* 785. *Cf.* **eye**.
eghnes, *sb.* highness, loftiness, 782. *Cf.* **heghnes**.
ehe, *sb.* eye, 5/34. **ehin**, *pl.* 1/22. *Cf.* **eye**.
eke, *vb.* increase, 981.
eld, *sb.* age; old age, 1092, 2071, 2260. **elde**, 14/28, 23/21, 27/10, etc.
elder, *adj. comp. (sb.)* older, 2206, 2207, 2210, 2216. **eldest**, *superl.* 20/21, 1291, 1498, 1678, 2053. *Cf.* **þelder** and **ald**.
elders, *sb. pl.* 142/7, 1856.
ellofte, *num.* eleventh, 14/35.
els, *adv.* else; otherwise, 451, 513, 559, 802, 1272, 1555, etc. *Cf.* 1403 (see Notes).
emang, *adv.* among, 1191. *prep.* 420, 2125, 2139, 2228, etc. *Cf.* **imang**.
eminan, *sb.* a certain measure (Lat. *emina*), 28/25.
enbreuid, *pp.* entered into a book, made a list of, 24/34.
encens, *vb. imp.* incense, 149/31. *ence*, *inf.* 150/18.
encheson, *sb.* occasion, reason, 1219, 2341. *Cf.* **achesun**.
enclind, *pp.* inclined, bent, *15/10.
encline, *inf.* bow down, 143/18. *Cf.* **acline**.
encres, *vb.* increase, 1940. **-e**, 480.
end, *sb.* 148/1, 16, 44, 56, etc. **ende**, 2/10, 23/17, 38/17, 26, etc.
endeles, *adj.* endless, 126. *Cf.* **endles**.
indenturs, *sb. pl.* indentures, 1484. *Cf.* **indentures**.
endid, *pp.* ended, 1/11, 17/7, 144/5, 1499, etc. **endit**, 143/28. *Cf.* **endyd**.
ending, *sb.* 8/24, 47/29. *Cf.* **endyng**, **þending**.
endles, *adj.* endless, 126, 661, 902, 1120, 2515. *Cf.* **endeles**.
endyd = **endid**, 148/25. **endydde**, 148/20.
endyng, *sb.* = **ending**, 13/16.

- enemis**, *sb. pl.* enemies, 8/28. Cf. **enmes**.
- enence**, *prep.* as to, 142/13. [*on + efen + t + es.*]
- enforce**, *vb.* strengthen, 2384.
- english**, *sb.* English, 147/20. Cf. **ingles**.
- engreuid**, *pp.* aggrieved, burdened, 27/28. [*O.F. engreuer.*]
- enmes**; *sb. pl.* enemies, 653. **enmis**, 9/13, 239. **enmy**, *sg.* 1589, 1830. **enmys**, *pl.* 599. Cf. **enemis**.
- enourmentes**, *sb. pl.* ornaments, 1476.
- ensampil**, *sb.* example, 39/33, 511, 719, 1045. **ensaumpil**, 916, 1175, 1302, 1305, etc. **ensawmpil**, 1047. Cf. **asaumpil**, examples.
- enserches**, *vb. sg.* searches, 834.
- entende**, *vb.* give attention to, mind, 33/7.
- entendement**, *sb.* understanding. See **pentendement**.
- entent**, *sb.* intention, will; mind; attention, heed, 38/31, 161, 717, 895, 1998. -e, 33/34, 38/8, 46/33. -es, *pl.* 835. **bi þis e-t**, for this reason, 1150. **with gude e-t**, graciously, 2389. Cf. **antente**, intent.
- ententiuelike**, *adv.* attentively, 32/14, 46/2.
- enters**, *vb. sg.* 139, 1521, 1685. **entird**, *pp.* 39/35. Cf. **entre**.
- enticement**, *sb.* 38/40. Cf. **entisment**, **penticement**.
- entirmete**, *vb.* refl. occupy herself, 22/12, 19. [*Fr. s'entremettre.*]
- entirual**, *sb.* interval, 15/30, 17/22, 29/31.
- entisice**, *vb. sg.* entices, 892.
- entisment**, *sb.* enticement, 2073. Cf. **enticement**.
- entræ**, *sb.* entry, admission, 37/33, 2085, 2102. **in þe entre**, approaching, near, 870.
- entre**, *vb.* enter, 2/31. Cf. **enters**.
- envie**, *sb.* envy, 44/15, 16. **enuy**, 1415.
- enuius**, *adj.* envious. See **penuius**.
- epistol**, *sb.* epistle, 145/5.
- er**, *pron.* her, 1479. Cf. **her**.
- er**, *vb. pl.* are, 4/16, 23, 17, 18, 54, 130, 2273, etc. **ere**, 1/14, 2/31, 4/18, 5/17, 572, 2330, 2470, etc. Cf. **are**, **err**.
- erand**, *sb.* errand; message, 15/1, 22/1, 34/23, 36/6, etc. -e, 19/25.
- eremete**, *sb.* hermit, 266. **ermitis**, *pl.* 4/18, 19. Cf. **armitis**.
- eres**, *sb. pl.* ears, 348, 2391. **erin**, 2/4, 9/20. **eris**, 25, 67, 73, 76, etc. Cf. **eere**.
- err**, *vb. pl.* are, 2205. **ert**, *sg.* art, 400. Cf. **er**.
- erth**, *sb.* earth, 147/33, 171, 1095, 1105, 2156. **erþe**, 10/16, 12/20, 22/26, 31/28, etc. **ertht**, 19/25. **eryd**, 8/21. Cf. **þerþe**.
- erþelike**, *adj.* earthly, 7/1. **erthli**, 482, 587, 806. **erthly**, 472, 2475.
- es**, *vb. sg.* is, 1/21, 2/16, 10/18, 27, 48, 56, etc. **art**, 8/23, 39/29, 33. **am**, 2/15, 14/1, 9. **are**, 4/15, 16, 7/2, 13/2, 31/2, 34/3, 31, 1490, 2266. **es for to**, "you should," 16/23. **þat in þam es**, what they should do, 505. Cf. **is**.
- es**, *rel. as.* See **þar**.
- eschew**, *vb.* 1115.
- ese**, *sb.* ease; good health, 26/4, 33/21, 1975.
- ete**, *vb.* eat, 8/31, 21/15, 16, 30, etc. *pl. (sbj.)* 21/14, 15, 28/2, 29/18, etc. **etes**, *pl.* 27/21. **etin**, *pp.* 21/14, 32/28. **etis**, *pl.* 29/23? 142/18.
- ethy**, *adj.* easy, 43/17.
- euaungelest**, *sb.* evangelist, 1592.
- euel**, *adj.* evil, 2457. Cf. **euil**.
- euen**, *adv.* evenly, 119. Cf. **eueyn**, **euy**, also **ewyn**.
- euensang**, *sb.* even-song (about 5 p.m.), 17/33, 18/6, 19, 29/15, etc. Cf. **euinsang**, **euynsang**.
- euer**, *adv.* ever, 5/15, 122, 186, 302, etc. Cf. **euir**.
- euer-ilk-a**, *adj.* every, 1567. **euer-ilkane**, *pron.* everybody, 1231. -**ilkayn**, 2132. -**ilkon**, 1576, 1581, 1637, 1675.
- euermair**, *adv.* evermore, 2328. **euermor**, 261, 682, 2050, 2308. Cf. **euirmare**.
- eueyn**, *adv.* even, 473. Cf. **euen**.
- euil**, *adj.* 161, 844. *sb.* 2/34, 5/30, 109. **evil**, *adj.* 11/32. Cf. **euel**, **euy**, **iuil**.

- euin, *sb.* evening, 21/16. Cf. *euyn*.
 euinlike, *adv.* equally, alike, 6/6, 17/4.
 euinsang = euensang, 18/30, 19/5.
 euir, *adv.* ever, 2/25, 4/10, 11/34, 38/10, etc. Cf. *euer*.
 euirmare, evermore, 38/25. Cf. *euermair*.
 euyer, *adj. comp.* heavier, 2274. Cf. *heuy*.
 euyl, *adj.* 1/13, 16, 619, 749. *sb.* 595. Cf. *euil*.
 euyn, *sb.* evening, 28/6, 150/5, 593, 626, 1456. Cf. *euin*.
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- here**, *vb.* praise, 19/14.
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- heuidis**, *sb. pl.* heads, 15/10, 35/14. Cf. **heued**.
- heuin**, *sb.* heaven, 11/15, 34, 12/5, 19, etc. Cf. **heuen**, **heuy**.
- heuin**, *vb.* avenge; refl. 8/23.
- heuin-rike**, *sb.* the kingdom of Heaven, 9/30.
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- heuy**, *sb.* heaven, 59, 64, 212, 250, etc. *gen.* 2476. Cf. **heuin**.

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kun, *vb.* know, 18, 461. Cf. **cune** and **kan**.
kut, *vb.* cut, 146/34, 36.
kychin, *sb.* kitchen, 35/27. Cf. **kichin**.
kynde, *sb.* kind, nature, 258. Cf. **kind**.
kyng, *sb.* king, 1/9, 288, 2476. Cf. **kingis**.
kyngdom, *sb.* kingdom, 122, 250, 2478. Cf. **kingdom**.
kyns, *sb. gen.* **no kyns**, of no kind, no manner of, 1196. Cf. **nokins**, also **alkines** and **alkin**, **anikin**, **opirkin**, **whatkyn**.
Kyrieleison, **Kyrie eleison**, 16/14.
Kyryeleison, 18/14, 17, 26.
kyrk, *sb.* church, 12, 27, 80, 83, etc. **-e**, 19/10, 20/25, 40/28. Cf. **kirk**.

- kys**, *vb.* kiss, 143/18. Cf. **kis**.
- labore**, *sb.* labour, work, 1839.
laboures, *pl.* 1864. **labur**, *sg.* 1/5, 10/5, 15/7, 31, etc. *vb.* 42/35.
laburs, *sb. pl.* 15/30, 25/35, etc.
- lac**, *vb.* blame, 605.
- lady**, *sb.* 1577, 2212, 145/3. *gen.* Our Lady's, 150/2.
- lafe**, *sb.* loaf, 28/5, 8. Cf. **laue**.
- lagh**, *vb.* laugh, 1064.
- laghing**, *sb.* laughing, laughter, 1065, 1075. **laghyng**, 1068.
- laghter-myld**, *adj.* gentle or quiet in laughing, 1070. Cf. **lazier**.
- lai**, *sb.* law, 47/14. Cf. **lay**.
- laid**, *pp.* 21/24, 23/2. **laide**, *pt.* 15/12. **laie**, *inf.* 10/6, 28/8.
- lais**, *sg.* 14/3. Cf. **lay**.
- laiser**, *sb.* leisure, liberty, 38/22. Cf. **laser**.
- laite**, *vb.* seek, 22/26. Cf. **layte**.
- laite**, *adv.* late, 646, 2270. Cf. **late**.
- lams**, *sb. pl.* lambs, 944.
- lanande**, *ppr.* concealing, 142/34. Cf. **layn**.
- land**, *sb.* 1, 2320. -e, 37/19, 39/13. -is, *pl.* 40/25.
- lang**, *adj.* long, 1192, 2024. *adv.* 1783, 2452. -e, eternal, 4/1. *adv.* 4/30. -er, *adv. comp.* 1794, 2105.
- langes**, *vb. sg.* belongs, 40/27.
- langing**, *sb.* longing, desire, 11/37, 12/15, 28, 34/6, etc. -is, *pl.* 8/19.
- lap**, *vb.* wrap, 147/27.
- larch**, *adj.* large, broad, 1978.
- larchly**, *adv.* largely, abundantly, 2324.
- lare**, *sb.* teaching, lore, 393, 397, 439, 1208. **lares**, *pl.* 4/5.
- laser**, *sb.* leisure, 2107. Cf. **laiser**.
- last**, *adj.* 17/24, 47/5, 548, 886.
- laste**, 23/17. **at þe last**, 246. **at te laste**, 38/34.
- last**, *vb.* last, endure, 142/3, 183, 2115. -and, *ppr.* 101, 232, 2464. -es, *sg.* 9/2, 10/28, 933, 2440, etc. -is, 44/33, 47/13, 24.
- lat**, *vb.* let, 444. *imp.* 28/3, 25, 1351. Cf. **latte**.
- late**, *adv.* 30/3, 13, 1599, 1778. Cf. **laite**, **latte**, **layte**, also **neuir-þe-later**.
- lath**, *adj.* loth, unwilling, 432.
- latte**, *vb.* let, 40/35. Cf. **lat**.
- latte**, *adj.* slow, 23/31. **latter**, *comp.* later, 1510, 1792. *adv.* "not so readily," 27/3. Cf. **late**.
- latyn**, *sb.* Latin, 10, 14.
- laue**, *sb.* loaf, 1581. Cf. **lafe**.
- lauerd**, *sb.* Lord, 2/27, 30, 3/1, 10, etc. Cf. **lord**.
- laumpe**, *sb.* lamp, 1212.
- laus**, *sb. pl.* laws, 234, 235, 260. *law*, *sg.* 42/16, 17, 77, 193, etc. Cf. **laws**.
- ? **law**, *vb.* heap or pile up, 2190. [Cf. O.E. *hlāw*, pile.] See Notes.
- law**, *vb.* humble; refl. 779, 1026. Cf. **lazed**.
- law**, *adj.* low, humble, 328, 775, 1036 (the second), 1093, etc.
- lawest**, 1770, 1787, 2264.
- lawnes**, *sb.* lowness, humility, 804, 2084.
- laws**, *sb. pl.* 1038, 1039. Cf. **laus**.
- lay**, *sb.* law, 16/9, 33, 35/17, 45/19, etc. [O.F. *lai*, Lat. *legem*.] Cf. **lai**.
- ? **lay**, *sb.* flame, 13/15. [O.I. *leygr*.] See Notes.
- lay**, *vb. pt.* 11/17. Cf. **lie**.
- lay**, *vb.* 33/4, 38/29, 143/17, 147/5, etc. *imp.* 1/2. **layd**, *pp.* 147/40, 2172. **layde**, 1547. Cf. **laid**.
- layn**, *vb.* hide, conceal, 1179. -e, 990. -s, *sg.* 1545. Cf. **lanande**.
- layte**, *vb.* seek, try, 709. Cf. **laite**.
- layte**, *adv.* late, 1396, 2424. Cf. **late**.
- lazed**, *pp.* lowered, humbled, 14/11.
- lajis**, *sg.* lowers, degrades, 41/22. Cf. **law**.
- lazier**, *sb.* laughter, 14/32, 37. Cf. **laghter-myld**.
- lecciun**, *sb.* election, 42/3, 8.
- lech**, *sb.* physician, 1687. *vb.* heal, cure, 1283.
- lechori**, *sb.* lechery, 309. Cf. **licherie**.
- led**, *pp.* 2118. **lede**, *inf.* 2/20, 12/3, 47/2, etc. *pl.* 273, 309, 356. *imp.* 6/14. *pt.* 1952, 2497. *pp.* 944. Cf. **ledes**.
- lede**, *sb.* lead (metal), 4/26.
- leder**, *sb.* leader, 2212.
- ledes**, *vb. sg.* leads, 2460, 2464, 2477, 2490. **ledis**, 46/28, 30. Cf. **led**.

- leel, *adj.* loyal, 20/7. Cf. lele.
 lef, *sb.* leave, permission, 1748, 2406. lefe, 2104. Cf. leue.
 lef, *sg.* leave, 1764. lefes, *sg.* remains, 1916. left, *pt.* left, 1307, 2030. *pp.* 1485, gone, 1131. lefte, *pt.* 22/21, 25. Cf. leue.
 leful, *adj.* allowable, permissible, 1634. lefull, 142/7. [*lef-ful.*]
 leire, *vb.* learn, 263. Cf. ler.
 lele, *adj.* lawful; loyal; living according to a rule, 336, 2147, 2315. Cf. leel.
 leli, *adv.* lawfully, etc. 1193, 2220.
 lely, 1, 666, 1111, 1187, etc.
 len, *vb.* = leue, 1023, 1039.
 lend, *vb.* come; dwell, remain, 1370, 1909, 2103; *pl.* 230. -e, 1237.
 lendis, *sb. pl.* loins, 2/23.
 lene, *vb.* lend, grant, 884. lens, *sg.* 199. lent, *pp.* 25/29, 196. Cf. len.
 lenghe, *sb. on* lenghe, her full length, 147/40.
 lentin, *sb.* Lent, 17/25, 33/1, 6, 28, etc. lentyn, 17/23, 29/14, 15, 33/8, etc.
 ler, *vb.* learn, 6/34. lerre, *pp.* taught, 1054. lere, *inf.* teach, learn, 2/6, 5/10, 14, *26, 9/7, etc. *pl.* 1209. *imp.* 23. lered, *pt.* 5/21. *pp.* 5/16. leres, *sg.* 353, 1066, 1187, 1193, etc. leris, 9/34, 20/30, 40/24, 84, etc. *pl.* 4/27, 14. Cf. leire, leryd.
 lereing, *sb.* learning, 269.
 lernyng, *sb.* teaching, 1283.
 leryd, *pp., adj.* learned, 9. Cf. ler.
 les, *adj. (sb.), adv.* smaller, less, 15/7, 159, 601, 1429, 1541, 1595, 2487, etc. Cf. lese.
 les, *vb.* loosen, absolve, 6/7, 9/9.
 leschun, *sb.* lesson; reading, 17/14. lescun, 9/6, 16/13, 27/13, etc. -is, *pl.* 16/18. -s, 15/27, 16/5, 6, 11, etc. Cf. lesons.
 lese, *vb.* lose, 92, 304. Cf. lorn.
 lese, *adj. (sb.), adv.* smaller, less, 549, 916, 1239, 1269, etc. lesse, 14/8, 16/21, 17/6, 31/20, etc. lest, *adj.* least, 13/38. *sb.* 1609. Cf. les.
 lesons, *sb. pl.* lessons, readings, 247, 1722. lesson, *sg.* 10/37, 1700.
 -es, *pl.* 624. -s, 354, 1160, 1531, 1732, etc. Cf. leschun.
 lesynges, *sb. pl.* falsehoods, 307.
 let, *vb.* let, allow, 22/18. leave alone, forsake, omit, 530. *pp.* "kept," 1253. Cf. lete.
 let, *vb.* hinder, 1737, 1916, 1974.
 letanie, *sb.* litany, 16/14, 17/16, 18/22.
 lete, *sb.* delay, 2317.
 lete, *pt.* let, allowed, 6/18. letes, *pl.* leave alone, forsake, 745. Cf. let.
 letter, *sb.* Scripture, 13/16. lettirs, *pl.* letters, 36/6, 41/8. Cf. litters.
 lettrun, *sb.* lectern, 16/6.
 leue, *sb.* leave, permission, 25/7, 30/12, 30, 32, etc. Cf. lef.
 leue, *vb.* leave; abandon; cease, 8/18, 9/8, 1338, 2185, etc. remain, 2178. *pl.* neglect, do not, 42/12. leueand, *ppr.* 2224.
 leues, *pl.* 301. leuid, *pt.* 11/10.
 leuyde, *pp.* 422. leue of, leave off, 31/19. Cf. lef.
 leuer, *adv.* rather, 1633.
 lezis, *vb. sg.* tells lies, 2/33.
 licherie, *sb.* lechery, 8/15. Cf. lechori.
 lie, *vb.* 20/18, 20, 22, 27, etc. Cf. lig, ly, and lay.
 lif, *sb.* life, 2/9, 12, 309, 336, etc. life, 38/21, 40/15, 41/5, 42/5, etc.
 lif-days, *sb. pl.* days of life, 199. Cf. liue, lyf.
 lif, *vb.* live, 208, 700, 1339, 1672, etc. *pl.* 512, 1177. lifand, *ppr.* 1046. life, *inf.* 38/12, 841.
 lifes, *pl.* 286, 298, 2503, 2505. liffe, *inf.* 142/5. Cf. liue.
 lifing, *sb.* life, 1634, 2426. Cf. lifyng, lyfing, lyuyng.
 liflade, *sb.* mode of life, 28/22, 33/29.
 lift, *vb.* 1102. lifte, 15/14.
 lifyng, *sb.* life, 311, 512, 657, 1041, etc. Cf. lifing.
 lig, *vb.* lie, 1199, 1210, 1815, 2107, etc. *pl.* 1211. ligand, *ppr.* 141/19, 144/3. ligge, *inf.* 31/22, 46/19. ligge hir downe, lie down, 144/19. Cf. lie.
 light, *sb.* 1136, 1726. liht, 2/7, 20/22. Cf. lyght, lyth.
 light, *adj.* light, enay, 142/2,

1243. *liht*, 4/7, 36/24 (see *chepe*).—*lightli*, *adv.* lightly, easily, 301. *lightlike*, *37/32. *lightly*, 380, 1188, 1366. thoughtlessly, 605. *Cf. lyghtli*.
- lik*, *adj.* like, 2279. *like*, 14/2, 181, 1426. *Cf. in-like*.
- likand*, *ppr.*, *adj.* pleasing, acceptable, 1170. resembling, 806. *likes*, *vb. sg.* likes, 132, 264, 688, 709, etc. *likis*, *pl.* 141/9. *lik-andly*, *adv.* pleasingly, acceptably, 1699. *Cf. lykand*.
- liking*, *sb.* liking, pleasure, desire, 142/17. *-es*, *pl.* 829. *likyng*, 295, 302, 304, 862, etc. *-es*, *pl.* 848. *Cf. lykyng*.
- limes*, *sb. pl.* limbs, 828. *lims*, 1936. *Cf. lym*.
- lipes*, *sb. pl.* lips, 107. *lippes*, 1687. *lippiis*, 2/11, 10/31.
- list*, *vb. sg.* pleases, 1351. *pt.* 1307.
- litel*, *adj.* little, small, 45/9, 46/15. *litil*, 7/3, 21/10, 47/25, 402, etc. *sb.* 1017, 1074. *adv.* a little, 15/25. *ay litil*, a little, 27/27, 28/33. *Cf. lytil*.
- lither*, *adj.* bad, false, 1426.
- litter*, *sb.* straw-bed, 1978.
- litters*, *sb. pl.* writing, 1136. letters, 1985. *Cf. letter*.
- liue*, *sb.* life; manners, 4/1, 2084. *Cf. lif, liues*.
- liue*, *vb.* live, 3/22, 4/17, 5/8, 6/12, etc. *pl.* 32/33, 34. *Cf. lif, liues, lyf, lyue*.
- liuer*, *vb.* deliver, 1503. *-s*, *sg.* 464.
- liues*, *sb. pl.* lives, 666, 1733, 1952, 2495. *liuis*, *gen.* 142/27. *Cf. liue*.
- liues*, *vb. pl.* 4/26. *liuis*, 4/11, 20, 5/1. *sg. or pl.* 7/7. *Cf. liue*.
- lo*, *interj.* 119, 744.
- lofe*, *vb.* praise, 163. *Cf. loue*.
- lofers*, *sb. pl.* lovers, 2477.
- loises*, *vb. pl.* lose, 1541.
- loke*, *vb.* look, see, behold, look at, look after, see to, consider; observe; guard, protect; provide; appoint, 7/10, 22, 23/17, 25/30, 32/29, 33/10, 42/2, 132, 264, etc. *imp. sg. or pl.* 3/33, 4/6, 9/12, 10/35, 18/9, etc. *lokes*, *sg.* 12/20. *imp. pl.* 11/14. *lokis*, *sg.* 4/6, 12/19. *imp. pl.* 19/19. *lokys*, *sg.* 20/18. *imp. pl.* 12/21. *Cf. luk*.
- lone*, *sb.* loan, 330.
- lord*, *sb.* 3/8, 25, 11/5, 28/12, etc. *-e*, 1/8, 43/5. *-es*, *gen.* 2254. *Cf. lauerd*.
- lorn*, *pp.* lost, 1314, 1455. *Cf. lese*.
- losen*, strong *pp.* of the otherwise weak *vb.* *lose*, praise? 2220.
- loud*, *adv.* aloud, 563, 646. *-e*, 1396.
- loue*, *sb.* love, sake, 19/4. *Cf. luf, luue*.
- loue*, *vb.* love, 5/36, 1428. *Cf. lould, luf, luue*.
- loue*, *vb.* praise, 3/12, 18/7, 19/17, 330, 1614, 1656. *Cf. lofe*.
- loueyng* = *louing*, 165, 670, 1062, 1160.
- lould*, *pp.* loved, 6/4, 6. *Cf. loue*.
- louing*, *sb.* praise, glory, 3/7, 8/34, 17/30, 18/2, etc. *louyng*, 649, 1688. *Cf. loueyng*.
- loutand*, *ppr.* bowing (down), 1983.
- loute*, *inf.* 1179, 1943, 2216. *Cf. lowte*.
- lowe*, *sb.* flame, 44/15.
- lowsid*, *pp.* released, 43/20.
- lowte*, *vb.* bow down, 147/35. *Cf. loute*.
- lowting*, *sb.* bowing, 1093.
- luf*, *sb.* love; sake, 155, 530, 1022, 1116, etc. *lufe*, 46/31, 1117. *Cf. loue*.
- luf*, *vb.* love, 408, 563, 565, 647, etc. *pl.* 493. *lufe*, *inf.* 43/2, 599, 1039.
- lufes*, *sg.* 890. *lufid*, *pp.* 425, 2288. *lufyd*, *pt.* 948. *Cf. loue*.
- luk*, *vb.* look, etc. 113, 390. *imp.* 545, 1216, 1977. *luke*, *inf.* 688, 1095, 1103, 1500, etc. *imp. pl.* 640. *Cf. loke*.
- lust*, *sb.* 142/17. *-is*, *pl.* 1/7.
- luue*, *sb.* love; sake, 9/28, 10/9, 18, 13/9, etc. *Cf. loue*.
- luue*, *vb.* love, 7/9, 8/13, 19, 22, 28, etc. *pl.* 4/31. *luues*, *pl.* 9/22. *imp. pl.* 9/11, 22. *luid*, *pp.* 42/27. *luuis*, *pl.* 3/5, 47/20. *Cf. loue*.
- ly*, *vb.* lie, 1206, 1220. *Cf. lie*.
- lyf*, *sb.* life, 12/11, 85, 91, 95, 101. *Cf. lif*.
- lyf*, *vb.* live, 89. *lyfes*, *sg.* 155. *Cf. liue*.
- lyfing*, *sb.* life, 195. *Cf. lifing*.

lyght, *sb.* light, 66, 1728; *cf.* 150/7.
pp. lit, 1212. *Cf.* **light**.

lyghtli, *adv.* lightly, thoughtlessly, 2118. **lyghtly**, easily, 10, 16.
Cf. **lightli**.

lykand, *ppr.*, *adj.* pleasing, acceptable, 728. *Cf.* **likand**.

lykyng, *sb.* liking, pleasure, 85.
Cf. **liking**.

lym, *sb.* limb, 673. **lyms**, *pl.* 422.
Cf. **limes**.

lyth, *sb.* light, 15/31. *Cf.* **light**.

lytil, *adj.* little, 15/30. *Cf.* **litel**.

lyue, *vb.* live, 1. *Cf.* **liue**.

lyuyng, *sb.* life, 43/2. *Cf.* **lifing**.

ma, *adj.* more, 42/36. *Cf.* **mo**, also **mare**.

ma, *vb.* make, 2/3, 26/8. **made**,
pt. 7/7, 37/22, 39/22, 43/21, etc.
pp. 14/1, 43/16, 775, 958, etc.
Cf. **mak**, **maide**, **mayd**, **mas**.

madaum, *sb.* Madam, 2210.

madyn, *sb.* maiden, 145/6, 9, 146/
23. *Cf.* **maydyn**.

mai, *vb.* *sg.* may, 29/30, 30/11, 443,
447, etc. 2 *sg.* 1/4. *pl.* 11/26,
14/12, 256, 663, etc. *Cf.* **may**.

maide, *pp.* made, 742, 859. *Cf.* **ma**.

maine, *sb.* main, power, 225. *Cf.*
mayine.

mainè, *sb.* household, 5/8. *Cf.*
menjè.

maister, *sb.* master, 7/30. *gen.* 7/
28. *Cf.* **mastir**.

maistires, *sb.* mistress, 10/5, 36,
13/16. **maistiresse**, 9/34, 10/14.
maistres, 14/18, 141/13, 142/30,
32, 534, 761, etc. *Cf.* **mastiresse**,
maystres.

maistri, *sb.* mastery, authority, 42/
15, 2277.

mak, *vb.* make, 13, 49, 125, 181, etc.
make, 3/28, 4/4, 7/33, 591, 1575,
1927, etc. *imp.* 6/23. *imp. pl.* 9/15.
makes, *sg.* 175, 275, 488, 893, etc.
pl. 562. *imp. pl.* 1313. **makis**,
sg. 37/16, 144/20. *pl.* 43/14. *Cf.*
ma.

[**makeing**, *sb.* making, 145/1.]

man, *sb.* 2/34, 3/14, 5/4, 8/15, etc.
gen. 39/19, 459. *pron.* one, 3/11,
6/21, 8/17, 9/27, etc. **manes**, *sb.*
gen. 22/28, 757. *Cf.* **mannis**,
men.

maner, *sb.* manner, way; kind,
sort, 4/16, 18, 6/32, 265, etc. *pl.*
4/15, 5/26, 22/12, 1572, etc. **-e**,
68, 75, 431, 953, etc. **-s**, *pl.* 38/15,
256, 390, 472, etc.

manhed, *sb.* manhood; humanity,
35/18, 47/13.

mannis, *sb.* *gen.* of man, 15/19. *Cf.*
man.

mantels, *sb.* *pl.* mantles, 2013.

mantil, *sg.* 13/20. **mantill**, 146/
31.

many, *adj.* 19/28, 38/14, 754, 788,
1332. *Cf.* **mony**.

mare, *adj.* (*sb.*), *adv.* greater; more,
5/36, 6/27, 7/14, 14/8, 34/1, etc. *Cf.*

mayr, **mor**, also **ma**.

mare, *vb.* mar, spoil, 88.

marters, *sb.* *pl.* martyrs, 2495.

maruayls, *sb.* *pl.* marvels, 788.

mas, *vb.* *sg.* makes, 21/3. **mase**,
1608. *Cf.* **ma**.

mast, *adj.* (*sb.*) most, 1609, 1678.
Cf. **most**.

mastir, *sb.* master, 1/2. *Cf.*
maister.

mastiresse, *sb.* mistress, 10/8.

mastres, 142/31, 144/8, 2089,
2094, etc. *Cf.* **maistires**.

matens, *sb.* matins, 1134. *Cf.*
matins.

mater, *sb.* matter; cause, occasion,
43/18. **-s**, *pl.* 1736.

materly, *adv.* moderately, 2306.
[*Cf.* O.F. *meitere*, a measure.]

matins, *sb.* divine office about 2
a.m., 15/26, 33, 16/15, 17/3, etc.

matyns, 1760. *Cf.* **matens**.

maunde, *sb.* foot-washing, 26/8, 11.
[*Lat.* *mandatum*.]

may, *vb.* *sg.* 4/1, 5/11, 186, 226, etc.
2 *sg.* 2/25, 3/20, 401, etc. *pl.* 2/6,
5/1, 5, 10, etc. *Cf.* **mai**, **myght**.

mayd, *pp.* made, 1036, 1106. **-e**,
1798, 145/7. *Cf.* **ma**.

maydyn, *gen.* maiden's, 147/28. *Cf.*
madyn.

mayine, *sb.* main, power, 2141.
mayn, 110, 613, 929, 993.

mayne, 275, 907, 1317. *Cf.*
maine.

maynten, *vb.* maintain, 2141.
-tene, 596. **-teyn**, 1380, 1401,
1418.

mayr, *adv.* more, 1154. *Cf.* **mare**.

- maystres**, *sb.* mistress, 24. Cf. **maistires**.
me, *pron.* 2/5, 15, 115, 171, etc.
medcyn, *sb.* medicine, 1892. -s, *pl.* (possibly: physicians) 1288. Cf. **medicinis**.
mede, *sb.* reward, 4/27, 7/15, 9/19, 128, etc. *value*, 1986.
medefull, *adj.* bringing (or deserving of) reward, 142/3.
medicinis, *sb. pl.* medicines, 23/3. Cf. **medcyn**.
meditaciounes, *sb. pl.* meditations, 1129. -iouns, 1911.
meke, *adj.* meek, humble, 1/4, 6/15, 23, 9/27, etc.
meke, *vb.* humble, 15/6. *refl.* 13/2, 14/7, 25/27, etc. *imp. pl. refl.* 9/28. Cf. **mekes**, **mekyd**.
mekel, *sb.* much, 467. Cf. **mekil**.
mekelike, *adv.* meekly, 19/25, 24/3, 35/36. **mekely**, 13/39, 14/36, 529, 601, etc. Cf. **mekly**.
mekenes, *sb.* meekness, 3/29, 10/2, 12, 19, etc. *pl.* 15/18, 20. Cf. **meknes**.
mekes, *vb. pl.* humble; *refl.* 11/4. **mekid**, *pt. refl.* 9/28. *pp.* 11/4, 15/17. Cf. **meke**.
mekil, *adj.* much, 14/23, 23/30. *sb.* 468. *adv.* 19/26, 734. Cf. **mekel**, **mekyl**, **mikil**.
mekli, *adj.* great, 275. [O.I. *mikil-ligr.*] Or an error for **mekil**?
mekly, *adv.* = **mekelike**, 789.
meknes, *sb.* meekness, 249, 771, 817, 889, etc. Cf. **mekenes**.
mekyd, *vb. pt.* humbled, 14/13. Cf. **meke**.
mekyl, *adj.* great, 22/27. Cf. **mekil**.
mel, *vb.* speak, 1736. [O.E. *meplan.*] **mellid**, *pp.* mingled, 1196.
men, *sb. pl.* 8/17, 9/12, 12/12, 9, 130, 192, etc. *pron.* people, one, 811, 1506, 1834. Cf. **man**, **mens**.
mend, *vb.* 32/9, 995, 1235, 1290, etc. *intr.* 25/2. *refl.* amend, 1229. -e, 3/18, 15/11, 31/25, etc. "give more to," 28/9. *intr.* 1405. *refl.* 7/13. -id, *pp.* 6/16, 21/25. -is, *sg.* 7/14.
mendnis, *sb.* mending, amendment, 4/4.
mendying, *do.*, 1823.
mene, *adj.* middle, 40/2. **mene time**, meantime, 144/13.
mene, *vb.* mean; understand, "say," 431, 1587, 1705, 2051. **menes**, *pl.* 746. **mens**, *sg.* 89, 943.
mens, *sb. pl. gen.* men's, 10/4, 12, 28/22, 569. Cf. **men**.
menjè, *sb.* household, 2244. Cf. **mainè**.
merci, *sb.* mercy, 22/30, 24/27, 25/3, etc. **mercy**, 3/25, 13/30, 41/35, etc.
mere, *sb.* mare, 14/2.
merè, *adj.* merry, 1927. **meri**, 1511. Cf. **mery**.
meret, *sb.* merit; sake, 794, 981. **merit**, 681.
meritory, *adj.* meritorious, 142/2.
merk, *vb.* mark, 1184, 2482. -es, *sg.* 678.
merure, *sb.* mirror, pattern, 771, 1048. Cf. **myroure**.
mery, *adj.* merry, 308, 1313. Cf. **merè**.
mes, *sb.* mass, 1760, 1844. **mese**, 1811, 145/3, 149/38, etc. Cf. **messe**.
mese, *sb. pl.* dishes, 28/3.
meself, *pron.* myself, 11/10. Cf. **myself**.
messe, *sb.* mass, 27/17, 39/31, 143/12. Cf. **mes**.
mester, *sb.* occupation, function, 24/10. Cf. **mister**.
mesur, *sb.* measure, 16/24, 23/22, 24/13, 27/32, etc. (concrete) 28/24, 25. -d, *pp.* measured, 36/25, 1857. *adj.* moderate, 2277. -de, 28/6. -e, *sb.* 384. -ed, *pp. adj.* 1353, 2299, 2308, 2328.
mesurlike, *adv.* moderately, 8/31, 28/17, 26, 32/35, etc.
mete, *sb.* food; meal, 21/31, 24/19, 1679, 1696, etc.
mete, *adj.* meet, suitable, 2023.
mete-tym, *sb.* meal-time, 150/3.
metis, *vb. sg.* meets, 35/36, 41/31. [method, *sb.* 145/1.]
mi, *adj.* my, 4/2, 5/32, 10/16, 785. Cf. **min**, **my**.
midday, *sb.* 17/26, 33, 18/5, 14, etc. Cf. **mydday**.
midnyght, *sb.* midnight, 15/25. Cf. **mydnyght**.
might, *sb.* might, power, 223, 225. -es, *pl.* 159. Cf. **miht**, **myght**.

mighty, *adj.* 121. Cf. **myghty**.
Mihelmesse, *sb.* Michaelmas (29 Sept.), 32/25.
miht, *sb.* might, power, 3/31, 4/21, 24/8, 25/32, etc. "best," "utmost," 9/29, 26/36. Cf. **might**.
mikil, *adj.* great; much, 14/25, 2345, etc. *sb.* (*adv.*) 11/9, 14/24, etc. *adv.* 16/18, etc. **mikill**, 3/31, 4/8. **mikyl**, 922. *adv.* 11/12. Cf. **mekil**, **mykel**.
mikilnes, *sb.* coarseness, 36/22.
milke, *sb.* milk, 11/12.
miln, *sb.* mill, 2428. -e, 44/26.
milnestane, *sb.* mill-stone, 24/22.
min, *adj.*, *adv.* less, 175. Cf. **myn**.
min, *adj.* my, 2/13, 11/9, 114. mine, 5/34, 15/15, 173, 1033, etc. Cf. **mi**, **myn**.
minde, *sb.* remembrance, mention, 488. Cf. **mynd**.
ministracion, *sb.* ministration, 43/5.
minning, *sb.* remembering, 31/27.
miri, *sb.* leech, physician, 22/5, 6, 23/2. [O.F. *mire*, Lat. *medicus*.]
mirkenes, *sb.* darkness, *2/7.
mirknes, 88.
mirth, *sb.* joy, 117. Cf. **myrth**.
mis, *sb.* fault, 197. Cf. **mys**.
misancewer, *vb.* answer unkindly, 24/3.
misdede, *sb.* misdeed, 2/35, 31/32, 42/24, 204, 1007. -dedis, *pl.* 22/10. Cf. **mysdede**.
misdo, *vb.* 31/36. *pl.* 6/12, 9/14, 23/24, 27/7. -don, *pp.* 19/3, 45/3. -dose, *pt.* 22/4.
misericorde, *sb.* mercy, 11/25, 42/19, 47/31.
misga, *vb.* err, transgress, 5/17.
mishope, *vb.* despair, 9/16.
mislike, *vb.* displease, 8/6.
misses, *vb. pl.* (with **of**) are without, 901. Cf. **myst**.
mistrouz, *sb.* doubt, despair, 19/31.
miste, *vb.* have for a provisionary meal, 26/14, 27/27. [Lat. *accipere mistrum*.]
mister, *sb.* need, 22/4, 5, 36/34, 44/24, etc. trade, art, 37/14. Cf. **mester**, **myster**.
mo, *adj.* more, 449, 2499. Cf. **ma**, also **mor**.
mode, *vb.* mind, 49, 110, 280, 293, etc.
moder, *sb.* mother, 42/37, 26, 27,

792, 2137, etc. **modir**, 30. *gen.* 11/12.
moneste, *vb.* admonish, 22/9. Cf. **amoneste**.
monesterys, *sb. pl.* monasteries, 43/10.
moneth, *sb. pl. gen.* 2095. -es, *pl.* 142/32, 143/3. -s, 2111, 2116.
monkes, *sb. pl.* monks, 9. Cf. **munkis**.
mony, *adj.* many, 6/29. Cf. **many**.
mor, *adj.* (*sb.*), *adv.* greater; more, 117, 159, 396, 734, 916, 1239, 1241, etc. **more**, 42/27, 287, 384, 2063, 2487. Cf. **mare**, also **mo**.
morn, *sb.* morning, 593, 626, 1077, 1456. -e, 26/17.
morning, *sb.* 15/31.
most, *adv.* 226, 1149, 1151, 1291, etc. Cf. **mast**.
mote, *sb.* 402.
moth, *sb.* mouth, 621, 741, 1169, 1688. Cf. **muþe**.
mourn, *vb.* 626. Cf. **murnand**.
multeplii, *vb.* intr. multiply, 7/6.
mun, *vb. sg.* will, 734. **munde**, *pt.* 2/2, 11/11.
munkis, *sb. pl.* monks, 4/15, 5/10, 15. Cf. **monkes**.
mountain, *sb.* mountain, 2/29.
munte, *do.*, 22/22.
murnand, *ppr.* 1810. Cf. **mourn**.
murnyng, *sb.* mourning, 822, 1920.
muster, *vb.* show; tell; report, show up, 7/22, 13/34, 22/13, 40/19, etc. -d, *pp.* 12/23, 36/9, 45/17, 47/27, etc. -s, *sg.* refl. explains himself, 15/2. **mustir**, *inf.* 5/6, 34/7, 47/9. *imp.* 13/28. -d, *pt.* 13/32. *pp.* 32/5. -s, *sg.* 2/20, 5/4, 7/20, 8/11, etc.
muþe, *sb.* mouth, 11/7. **muþes**, *pl.* 9/5. **muz**, *sg.* 2/28, 5/33. Cf. **moth**.
my, *adj.* 1/6, 2/15, 35, etc. Cf. **mi**.
mydday, *sb.* midday, 1714. Cf. **midday**.
mydes, *sb.* midst, 1968.
mydnyght, *sb.* midnight, 1125. Cf. **midnyght**.
myght, *sb.* might, power, 19, 525, 538, 1317, etc. Cf. **might**.
myght, *vb. pt.* might, 55, 117, 322, 345, etc. Cf. **may**.

- myghty**, *adj.* mighty, powerful, 272, 1605, 1607. Cf. **mighty**.
mykel, *adj.* great, much, 751.
mykil, 986, 1055, 1420, etc. *adv.* 975, 1461, 2113. Cf. **mikil**.
myld, *adj.* mild, gentle, quiet, 1071, 1425, 1445, etc.
myn, *adj.* (*sb.*) less, smaller, 1241, 1745. Cf. **min**.
myn, *adj.* my, 895, 999, 1102.
myne, 13/32, 38/31, 113, 747, 844, 1020. *pron.* mine, 26/29. Cf. **min**.
mynd, *sb.* mind, 1154, 1235. -e, 43/19. Cf. **minde**.
mynster, *sb.* minster, 147/23.
myrour, *sb.* mirror, 893. Cf. **me-rure**.
myrth, *sb.* mirth, 175. *vb.* amuse, 1957. Cf. **mirth**.
mys, *sb.* fault, 366, 1238, 1275, 1290, etc. Cf. **mis**.
myschesing, *sb.* wrong choice, 2247.
mysdede, *sb.* misdeed, 372, 1320, 2480. -dedes, *pl.* 625, 1004. Cf. **misdede**.
myself, *pron.* 1004, 1650. Cf. **meself**.
myspay, *vb.* displease, 1402.
myst, *vb.* *pt.* missed, 1308. Cf. **misses**.
myster, *sb.* need, 2044. Cf. **mister**.
na, *adj.* no, 2/11, 16, 34, 4/23, etc. Cf. **nan**, **no**.
na, *conj.* nor, 4/3, 23, 8/15, 14/25, 106, etc. Cf. **no**.
na-for-pi, *adv.* nevertheless, 28/22.
naie, *adv.* no! 24/4.
naked, *adj.* 582. **nakid**, 8/20.
naman, *nobody*, 14/24, 25. Cf. 41/9 and **nonan**.
name, *sb.* 3/9, 5/5, 8, 6/27, 374, 1649, etc. Cf. **naym**.
nameli, *adv.* especially, 43/14.
namely, 676, 1929. **namli**, 43/3. **namly**, 169, 759. Cf. **naymly**.
namyd, *pp.* named, called, 66.
nan, *adj.* no 7/1. "nothing," 10/33, 29/28; cf. 5/30. *pron.* none, 2/34, 4/5, 7/27, 31, etc. **nane**, *adj.* 37/6. after its noun, 7/33, 20/23, 41/15 (rather so than *pron.* in dative). *pron.* 5/36, 20/26, 1471, etc. Cf. **na**, **non**.
nathing, nothing, 142/9. Cf. 7/8, 25/11, 142/8, etc., and **nothing**.
naym, *sb.* name, 166, 573. **by nayme** "so called," 1368. Cf. **name**.
naymly, *adv.* especially, 1083, 2272. Cf. **nameli**.
ne, *conj.* nor, 2/34, 8/16, 9/20, 144, 146, etc. **ne** . . **ne**, neither . . nor, 21/13, 1456. (pleonastic) before other negatives, 3/15, 4/33, 5/19, 8/25, etc.
neccligence, *sb.* negligence, 30/23.
ned, *sb.* need, 7/8, 24/33, 25/22, 25, etc. **nede**, 3/1, 5/13, 7/22, etc. *adv.* needs, 1413. **for nede**, for need's sake, 6/1. **for no nede**, on no (any) account, 1593; cf. 1569, 1993. Cf. **nedis**.
nede, *vb.* need, 1693. **nedes**, *sg.* is needed, is necessary, 405, 491, 504, 1138, etc. **nedis**, 2428.
nedeful, *adj.* needful, necessary, 1752, 1839, 2426. **nedful**, 658. **needy**, 25/27, 37/1.
nedis, *sb.* *pl.* needs, wants, 12/22. Cf. **ned**.
nedly, *adv.* needs, necessarily, 43/25.
nedy, *adj.* needy, 2053.
negh, *vb.* approach, 2063. **nehe**, 20/26.
neghburs, *sb.* *pl.* neighbours, 145, 565, 1312.
neis, *adj.* soft, 2/3. Cf. **nesch**.
nek, *sb.* neck, 38/21.
nere, *adv.* near, 1991, 2063.
nesch, *adj.* soft, 873. Cf. **neis**.
neu, *adj.* new, 47/15. Cf. **new**.
neuer, *adv.* never, 47, 820, 881, etc. **neuir**, 42/30, 45/9, 46/15. **neuir mare**, no more, 39/9.
neuer-pe-les, *adv.* nevertheless, 1766. **neuer-pe-lese**, 886. **neuir-pe-les**, 141/27.
neuir-pe-later, *do.*, 40/15.
new, *adj.* 16/33, 42/17, 2025, 2321. **newe**, 16/9, 36/25. Cf. **neu**.
next, *adj.* nearest, next, 145/10. *adv.* 1841.
neyntt, *num.* ninth, 1051. Cf. **nihend**.

night, *sb.* 18/2, 222, 268, 537, 898.

Cf. **niht**, **nyght**.

nihend, *num.* **neyntt**, 14/21.

nihend-ferpe, *num.* 94th, 16/2.

nihende-ferpe, 16/22.

niht, *sb.* night, 17/24, 18/3, 9, 32/13,

etc. -is, *pl.* 16/18. **nith**, *sg.*

18/6. *Cf.* **night**.

no, *adj.* 10/25, 31, 14, 143, *755,

etc. "nothing," 106. *pron.* none,

605, 1221 (*cf.* Notes). *adv.* 312.

Cf. **na**, **non**.

no, *conj.* nor, 142/10, 159, 650. *Cf.*

na.

nobil, *adj.* noble, strong, 1605.

nocturne, *sb.* nocturn, 17/24.

noder, *conj.* neither, 2252. *Cf.*

noþer.

noght, *pron.* nought, nothing, 12/19,

482, 608, 2165, *etc.* *adv.* not, 11/

31, 12/23, 70, 88, *etc.* **noht**, *pron.*

2/35, 3/10. *adv.* 2/2, 8, 14, 9/11,

etc. *Cf.* **not**.

noid, *pp.* annoyed, 24/27. *Cf.*

anoy.

noise, *sb.* 27/23, 25, 34/33. *Cf.*

nose.

noius, *adj.* annoying, troublesome,

23/30.

nokins, of no kind, no manner of,

no (any), 1569, 2349. *Cf.* **kyns**,

nonekyns.

nomán, nobody, 1239. *Cf.* 1545

and **namán**.

non, *sb.* "noon," 1870. *Cf.* **none**.

non, *sb.* nun, 1245. **none**, 1269.

Cf. **nun**.

non, *adj.* no, 305, 451, 580, 1327,

etc. after its noun: none, 289.

pron. 419, 2052, 2331, 2352, *etc.*

none, *adj.* 663, *etc.* after its

noun, 187, 329. *pron.* 1549, 1981,

2353. *Cf.* **nan**, **no**.

none, *sb.* "noon," divine office

about 3 p.m., 28/2, 6, 1712. 1850.

noon, 17/26, 33, 18/6, 15, *etc.*

hi none, 1721. *Cf.* **non**, **noun**.

nonekyns = **nokins**, 160.

nor, *conj.* 42/28, 29. *Cf.* **noure**.

nose, *sb.* noise, 1691. *Cf.* **noise**.

not, *pron.* nought, nothing, 557.

adv. not, 1/12, 15, 17, 127, *etc.*

Cf. **noght**, **nott**.

note, *sb.* note, music, 145/20, 146/

24, 147/14, *etc.*

note, *sb.* business, work, 2011.

noþer, *pron.* neither, 1612. *conj.*

568, 1358, 1786, *etc.* **nother**,

530. *Cf.* **noder**, **nouþer**, **nowder**.

noþer; **no noþer** = **non oþer**, no

one else, 1974. **na noþir**, 46/6.

an noþir, another, 33/36. *Cf.*

oþer.

nothing, 990, 1654. *Cf.* 142, 919,

1042, 2195, *etc.*, and **naþing**.

nott, *adv.* not, 42/28, 223. *Cf.*

not.

nouece, *sb.* *pl.* novices, 2361.

noues, *pl. gen.* 2106. **nouese**,

sg. 1269, 2155. **nouice**, 141/1,

13, 143/21, 144/2, 5, *etc.* *pl. gen.*

20/26. **nouices**, *pl.* 1209, 1535.

nouicis, 38/4. *Cf.* **nouyce**, also

nun.

Nouember, *sb.* November, 1122.

nouembir, 15/23, 29, 16/16.

noun, *sb.* "noon," 1077. *Cf.* **none**.

noure, *conj.* nor, 4/30. *Cf.* **nor**.

nouþer, *conj.* neither, 4/29. **nou-**

þir, 20/23. *Cf.* **noþer**.

nouyce, *sb.* novice, 142/25, 143/15.

nouysces, *pl.* 2088. *Cf.* **nouece**.

nouycery, *sb.* novices' house or

cells, 142/31. [O.F. *novicerie*, time

of probation, *etc.*; formed like

nunmery.]

now, *adv.* 1/6, 4/32, 18/8, 9, *etc.*

nowder, *conj.* neither, 283. *Cf.*

noþer.

noy, *sb.* annoyance, trouble, tribu-

lation, suffering, 13/15, 26/16, 145.

vb. annoy, trouble, disturb, injure,

24/1, 26/31, 32/30, 34/36, *etc.*

noyd, *pp.* 28/13. **noye**, *sb.* 26/3.

numbir, *sb.* number, 7/11. **num-**

mer, 1/12.

nun, *sb.* 145/2, 7, 147/40, 149/33, *etc.*

nunes, *pl.* 1134. **nunn**, 32/14,

[145/1]. **nunne**, 13/26, 22/7,

33/10, 35/8, *etc.* **nunnis**, *pl.*

40/25. **nun nouece**, novice

about to become a nun, 147/13,

29. *Cf.* **non**.

nurischis, *vb. pl.* nourish, 43/13.

nuse, *vb. sg.* hurts, 752.

nyght, *sb.* night, 15/24, 8, 39, 865,

1049, *etc.* -es, *pl.* 2016, 2077,

2302, *etc.* **nyht**, 16/21, 20/22.

Cf. **night**, also **o**, *prep.*

nym, *vb.* take, 16/5.

- o**, *num.* one; the same, 414, 2202.
Cf. a.
- o**, *prep.* of, on, in, to, 2/7, 4/24, 9/33, 11/9, 26, 12/26, 26/14, etc.
- o day**, to-day, 2/2. a day, each day, 28/6. **o night**, at night, in the night, 18/2. **o niht**, 18/3. **o nyght**, 1211. **o nyghtes**, 1199. *Cf. of, on.*
- obac**, *adv.* behind, 5/34.
- obediant**, *adj.* obedient, 142/6. -ient, 435, 672, 907, 914, etc. *Cf. obidient.*
- obedience**, *sb.* 1/5, 8, 7/28, 9/25, etc. obeisance, 149/36. -iens, 46/10, 11, 24, 39, 721. *Cf. obidience.*
- obey**, *vb.* 1/13.
- obide**, *vb.* abide, 34/13. *Cf. abide*, **obidis**, **obyde**.
- obidience** = **obedience**, 633.
- obidient** = **obediant**, 154, 283, 2066, 2092.
- obidis**, *vb. sg.* abides, persists, 38/4. **obied**, *inf.* stay, wait, 31/5. *Cf. obide.*
- oblis**, *vb.* "courteously (or kindly) give," 1939. serve, gratify, 2074. refl. "beseechingly throw herself," 1809.
- obouen**, *adv.* above, 965. **oboun**, *prep.* 1464. **obown**, *adv.* 1203. *Cf. obufe.*
- about**, *adv.* about, 303. -e, 326, 1491, 2215. *Cf. about*, **obute**.
- obseruandes**, *sb. pl.* observances, 2090. **obseruauunce**, *sg.* 282.
- obufe**, *adv.* = **obouen**, 1040.
- obute**, *prep.* about, 24/11. *Cf. about.*
- obyde**, *vb.* abide, 34/6. *Cf. obide.*
- october**, *sb.* October, 1836, 1861.
- ocupacioun**, *sb.* occupation, 1826.
- oder**, *adj.* other, 86, 549, 1828. *pron.* others, 392, 1280, 2388, 2446. **odir**, *adj.* another, 13/29. other, 25/35, 42/36. *pron.* others, 13/38. **odyr**, *adj.* another, 12/30. *Cf. oper.*
- of**, *prep.* 1/2, 3, 4, 6, etc. (postpos.) 1736. with, 4/27, 35/18. by, 43/15, 149/40. as to, in, with regard to, 13/2, 45/3, 127. to, 24/4, 400. *adv.* off, 31/19. **offe** (postpos.), of, 20/6. *Cf. o.*
- offece**, *sb.* office, 1432, 1433, 1466, 145/4. *Cf. offese.*
- offecers**, *sb. pl.* officials, 1386.
- offer**, *vb.* 145/13. *pl.* 2181. *Cf. offir.*
- offerand**, *sb.* offering, 2188, 145/9. -e, 39/21. *Cf. offrand.*
- offese**, *sb.* office, 216. **office**, 19/9, 20/8, 13, 24/28, etc. **officis**, *pl.* 20/2, 3, 24/36. *Cf. offece*, **office**.
- offir**, *vb.* offer, 34/2, 7, 39/20, 145/15. *pl.* 39/7. -d, *pp.* 39/19. -s, *sg.* 30/33, 39/5. *Cf. offer.*
- offrand**, *sb.* offering, 38/36. *Cf. offrand.*
- office**, *sb.* office, 27/29. *Cf. offese.*
- ofte**, *adv.* often, 7/26, 22/32, 28/34, 36/28, etc.
- ofte-timis**, *do.*, 43/9.
- oft-sithes**, *do.*, 1668, 2033, 2434.
- ogain**, *prep.* against, 4/27, 5/22, 7/32, 8/29, etc. towards, before, 9/8. *Cf. again*, **ogayn**.
- oganis**, *prep.* against, 13/9. **ogans**, 40, 148, 440. *Cf. againis.*
- ogayn**, *adv.* again, 32, 313, 733, etc. -e, 98, 698, 723, etc. *Cf. ogain.*
- oght**, *pron.* aught, 515, 733, 765, 973, etc. **ohte**, 12/21, 24/2.
- old**, *adj.* (*sb.*) 519, 650, 651, 658, etc. **olde**, 528. *Cf. ald.*
- omang**, *prep.* among, 1231. (postpos.) 2247. *Cf. imang.*
- omell**, *adv.* in between, 488.
- on**, *num.*, *pron.* one; somebody, any one, 409, 1257, 1301, 1410, etc. **one**, 42/35. **be on & on**, one by one, 2119. *Cf. an*, **ton**.
- on**, *prep.* 2/13, 15/10, 17/8, 1016, etc. (postpos.) 189. in, 22, 60, 68, etc. *Cf. o.*
- onest**, *adj.* honest, 1060. *Cf. honest.*
- onestelike**, *adv.* honourably, 24/10. *Cf. honestly.*
- oni**, *pron.* anybody, 1014. *Cf. ony.*
- onlong**, *adj.* depending, owing, 17/8.
- onright**, *adj.*, *sb.* wrong, 1001.
- ons**, *adv.* once, 1579. *Cf. anes.*
- onto**, *prep.* unto, 2486. *Cf. vnto.*
- onur**, *sb.* honour, 16/8, 26/29, 41/29, 30, etc. *vb.* 8/16, 9/13, 41/25, 32, etc. *Cf. honor.*
- ony**, *adj.* any, 1/12, 46/16, 41, 861,

- etc. *pron.* any, one, anybody, 44/21, 506, 1223, 1320, 1639, 1643, etc. Cf. **any**, **oni**.
- opo**, *prep.* upon, 17/30, 18/1, 26/7, 27/16. Cf. **opon**.
- opin**, *adj.* open, 1/22. *vb. imp.* 1687. Cf. **oppind**.
- opinlie**, *adv.* openly, 40/21. **-like**, 39/12. **-ly**, 2097, 2197, 2357, 2358. Cf. **opynly**.
- opon**, *prep.* upon, 3/15, 16, 9/2, 15/1, etc. Cf. **apon**, **opo**.
- oppind**, *pp.* opened, 47/23, 30. **opyn**, *inf.* 65, 67, 108. *adj.* 1230. Cf. **opin**.
- opynion**, *sb.* opinion, 43/25.
- opynly**, *adv.* openly, 1228. Cf. **opinlie**.
- or**, *conj.* 42/31, 3, 51, 92, *1555, etc. Cf. **ouper**.
- or**, *conj.* ere, before, 90, 931, 1906, 1993. **or þat**, *do.*, 2/14. Cf. **are** and **tym**.
- ordain**, *vb.* ordain, institute, appoint, provide, arrange, regulate, establish, dispose, decree, prescribe, 27/28, 29/11. **-d**, *pp.* 32/25, 35/35. **-de**, 16/25, 26, 40/6, 41/18, etc. **ordan**, *inf.* 1479, 1566, 1663, 2285, etc.; cf. 2206. *refl.* dispose ourselves, 1061. **-d**, *inf.*, *sbj.* 637, 1419. *imp. pl.* *refl.* 123. *pt.* 665. *pp.* 2, 15, 217, 1571, etc. **-de**, *pp.* 43/15. **-id**, 43/21. Cf. **hordand**.
- ordanè**, *adj.* ordinate, regular, 22/7. Cf. **ordenè**.
- ordanment**, *sb.* ordination, appointment, *43/31.
- ordenance**, *sb.* ordinance, disposal, 1344, 2068. Cf. **ordenance**.
- ordenè**, *adj.* ordinate, regular (as a member), 37/8, 42/3. **ordenest**, *sup.* 20/6. Cf. **ordanè**.
- order**, *sb.* 41/13, 270, 281, 300, etc. Cf. **ordir**.
- orderd**, *pp.* ordained, entered into the order, 519.
- ordnance**, *sb.* appointment; provision, 43/9, 19, 1716, 2010, 2221. **ordinansis**, *pl.* 43/23. Cf. **ordenance**.
- ordir**, *sb.* order, 5/1, 6/3, 10/17, 28, etc. *vb.* enter the (Benedictine) order? 40/1. Cf. **order**, **þordir**.
- orison**, *sb.* 147/10, 150/17. **-ons**, *pl.* 146/22, 1863, 1867. **-oun**, 1737. **-oune**, 1167. **-ouns**, *pl.* 1912. **-own**, 1146. **-owns**, *pl.* 1130. **orysons**, 148/26. Cf. **uresun**.
- ortorie**, *sb.* oratory, 34/28.
- os**, *adv.* as, 2113. *conj.* 1/15, 43/12, 143/1, 198, etc. *rel.* 2030. Cf. **as**.
- oþer**, *conj.* either, 1709, 1780. Cf. **ouper**.
- oþer**, *adj.* other, 10/12, 406, 569, etc. *pron.* others, 378, 383, 388, 449, etc. another, the other(s), 972, 2252, 2428, 2467. *gen.* of others, 1047, 2472. **other**, *adj.* 142/10.
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- oþirgate**, *do.*, 40/17.
- oþirkin**, other kind of, 28/5.
- ouen**, *sb.* oven, 2428.
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- ouercumen**, *pp.* overcome, 945. Cf. **ouircumin**.
- ouer-lyght**, *adj.* too light, 1064.
- ouer-lyghtly**, *adv.* too easily, 2292.
- ouertayn**, *pp.* overtaken, caught, 1232, 1878. Cf. **ourtake**.
- ouir**, *prep.* over, above, 4/17, 8/23, 10/14, 13/17, etc. *adv.* 33/9. Cf. **ouer**.
- ouir-arlike**, *adv.* too early, 11/12.
- ouircumin**, *pp.* overcome, 14/11. Cf. **ouercumen**.
- ouir-ful**, *adj.* too full, 28/30.
- ouirgase**, *vb. sg.* is beyond, 45/14.
- ouir-late**, *adv.* too late, 17/5.
- ouir-lazand**, *adj.* laughing too much, 14/31.
- ouir-mikil**, *adj.* too great; too much, 26/3, 28/34, 29/2. *sb., adv.* 8/31, 24/12, 27/28. Cf. **our-mikil**.
- ouir-obstinate**, *adj.* too obstinate, 42/29.

- ouir-suspiciose**, *adj.* too suspicious, 42/29.
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oure, *sb.* hour, 1840, 1868. **oures**, *pl.* 1554, 1844, 1863, 1897. Cf. **our**.
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rike, *sb.* country, 2238.
rike, *adj.* rich, 35/26. Cf. *rich*.
rineside, *pp.* rinsed, 149/40.
ring, *vb.* 1473. *-is*, *sg.* intr. 20/24, 29/25, 31, 31/4, etc. Cf. *rungen*.
rinne, *vb.* run, 30/6. Cf. *renne*, *ryn*.
ripe, *vb.* search, 36/28.
rise, *vb.* rise; arise, 1/21, 15/25, 27/25, 141/20, 1216, etc. ("raise our voices") 1075. *pl.* 17/5, 29/24. *rises*, *sg.* 9/15. Cf. *ras*, *ryse*.
risyng, *sb.* (time for) rising, 1123.
rodes, *sb.* *gen.* rood's, 29/13. *rodīs*, 29/6. (The day was Sept. 14th.)
rote, *sb.* rot (in sheep), 1331, 1332. *rotyn*, *adj.* rotten, 12/13.
rowle, *sb.* rule, 4, 1140. Cf. *rewle*.
rubes, *vb.* *sg.* rubs, 2275.
rudely, *adv.* 1075.
rungen, *pp.* rung, 32/31. Cf. *ring*.
rust, *sb.* 2275.
rute, *sb.* root, 2286.
ryche, *adj.* powerful, rich, 19/25. Cf. *rich*.
ryght, *adj.* right, 1/7, 617, 817. (on the right hand), 148/1. *adv.* right, rightly, 21, 2512. Cf. *right*.
ryghtwis, *adj.* just, 141. Cf. *rightwise*.
ryn, *vb.* run, 87, 1766. *pl.* 1908. Cf. *rinne*.
ryng, *sb.* ring, 2196, 147/27.
ryse, *vb.* rise, 15/24, 16/23, 58, 62, 63, etc. *rysis*, *pl.* 18/2, 43/10. Cf. *rise*.
ryst, *vb.* rest, 135. Cf. *rest*.
sa, *adv.* so, 22/23, 43/1. then, 1/13, 143/16. *rel.* see *wha*. Cf. *so*, *sua*.
saf, *vb.* save, 1584. Cf. *saue*.
safe, *adj.* 934. Cf. *sauf*, *vochyd*.
safly, *adv.* safely, 1267.
sahtil, *vb.* reconcile, 8/21.
sai, *vb.* say, 14/12, 34/20, 529, 887, etc. *saiand*, *ppr.* 144/14. *said*, *pt.* 456, 738, 1101, 1207, etc. *pp.* 7/23, 16/4, 521, 1768, etc. *saide*,

- pt.* 11/5, 7, 12/37, 716, etc. *pp.* 16/21, 17/17, 531, 686, etc. *saie*, *inf.* 2/15, 4/24, 5/18, 9/26, etc. 1 *sg.* 2/16, 17/30, etc. *pl.* 18/34. *sais*, *sg.* 2/5, 16, 332, 335, etc. "is said," 2/1, 9/34, etc. *pl.* 984. *imp.* 142/23. *sais* . . *owte*, discloses, tells ou, 32/4. Cf. *say*.
- sain*, *adj.* Saint, 1/20, 2/17, 20, 3/5, etc. *sainte*, 42/34. Cf. *sant*.
- sak*, *sb.* sake, 36. *sake*, 35/19, 153, 238, 317, etc.
- sake*, *vb.* forsake, 592. Cf. Notes.
- sal*, *sb.* soul, 27/8. Cf. *saul*.
- sal*, *vb. sg.* shall (will), 2/5, *14, 183, 272, etc. *shalt*, 2369. *pl.* 2/13, 14, 212, 242, etc. *salbe* = *sal be*, 16/12, 321, 145/3, 5, 7, 147/10. Cf. *sale*, *schall*, *shal*, *suld*.
- salde*, *vb. pt.* sold, 37/18. *pp.* 37/16. Cf. *sel*.
- sale*, *sb.* 37/28.
- sale*, *vb. pl.* shall, 13/33. *sall*, *sg.* shall (will), 3/23, 32, 4/7, 82, 104, 243, etc. *shalt*, 29, 32, 43. *pl.* 3/25, 8, 11, 113, etc. *salle*, *sg.* 21/15, 25/22, 23, 27/23. *shalt*, 38/12. *pl.* 13/25, 17/21, 21/24, 130. Cf. *sal*.
- salme*, *sb.* psalm, 7/7, 16/2, 22, etc. *salmes*, *pl.* 16/25, 18/20, 31/27, 1139. *salmis*, 16/3, 12, 17, 21, etc. Cf. *saulm*.
- saluacion*, *sb.* salvation, 141/25. *-ioun*e, 346.
- sam*, *rel.* See under *wha*, *what*, *whar*, *whilk*, *wilke*.
- sam*, *adj.* same, 2371. *same*, 43/15, 21, 143/1, 1234, etc. *pron.* 143/21, 488, 698, etc. *to be same*, to the same effect, 373. *to pis sam*, 461.
- samen*, *adv.* together, 412, 1744, 1846. *samyn*, 528, 1199, etc.
- sampil*, *sb.* example, 41/4. Cf. *saumpil*.
- sande*, *sb.* thing or gift sent, 1614.
- sant*, *adj.* Saint, 2, 6, 170, 251, etc. Cf. *sain*.
- sari*, *adj.* sorry, 21/29, 25/26.
- sartayn*, *adj.* certain, 574. Cf. *sertane*.
- saruandes*, *sb. pl.* servants, 54. Cf. *seruand*.
- sarue*, *vb.* serve, 12. *sarued*, *pp.* 2202. *sarues*, *sg.* deserves, 614. Cf. *serue*.
- saruyse*, *sb.* service, 604. Cf. *serues*.
- saue*. See *vochyd*.
- saue*, *vb.* save; keep, observe, 92, 538, 1398, 2512, etc. Cf. *saf*, *sauid*.
- sauf*, *adj.* safe; saved, 7/12, 13/6, 29/12, 20, etc. Cf. *safe*.
- sauflike*, *adv.* safely, 33/33.
- sauieur*, *sb.* Saviour, 894.
- saul*, *sb.* soul, 6/23, 7/12, 8/13, 1830, etc. *gen.* 566. *-e*, 21/27, 32/23, 96, 169, etc. *gen.* 826. *-es*, *pl.* 22/14, 43/25, 248, 471, etc. *-is*, 29/11. *-s*, 6/29, 7/2, 9, 37/24, etc. Cf. *sal*, *sawle*.
- saulm*, *sb.* psalm, 1768. *-s*, *pl.* 1130, 1530. Cf. *salme*.
- saumpyl*, *sb.* example, 22/21. Cf. *a-saumpil*, *sampil*.
- sauter*, *sb.* Psalter, 687, 737, 784. *-s*, *pl.* 15/27. Cf. *sawter*.
- sauid*, *pp.* saved, 94. Cf. *saue*.
- saw*, *vb. pt.* 800. Cf. *saz* and *se*.
- saw*, *sb.* saying, utterance, word; command, 375, 459, 529, 639, etc. *sawes*, *pl.* 262, 531, 542, 696. Cf. *saws*.
- sawle*, *sb.* soul, 361, 2392. Cf. *saul*.
- sawn*, *pp.* sown, 348.
- saws*, *pl. of saw*, *sb.* 436, 632, 1394.
- sawter*, *sb.* Psalter, 131. *-s*, *pl.* 1130. Cf. *sauter*.
- say*, *vb.* say; read, 11/6, 15/28, 1142, 1683, etc. *pl.* 339, 1914. *sayand*, *ppr.* 145/20, 146/24, 31, etc. *sayd*, *pt.* 1861, 2327. *pp.* 1910, 147/10, 12, etc. *saye*, *inf.* 38/11. *sayng*, *ppr.* saying, 42/34. *ger.* 147/32. *says*, *sg.* 2/3, 22, 23, 99, etc. *sayse*, 60, 94. Cf. *sai*.
- saynds*, *sb. pl.* messengers, *1643.
- saz*, *vb. pt.* saw, 11/15, 15/11. Cf. *saw* and *se*.
- scath*, *sb.* harm, injury, 979, 1333.
- scape*, 2/11, 10/31, 11/35.
- scere*, *vb.* cut, 11/37. Cf. *scher*, *scorn*.
- schall*, *vb. sg.* shall, 141/6. Cf. *sal*, *shal*.
- scham*, *sb.* shame, 791. *-e*, 1775. Cf. *shame*.

- schamis**, *vb. sg.* makes ashamed, 47/22. **schamyd**, *pp.* 1228. Cf. **shamyd**.
- schapiter**, *sb.* chapter-house, 1806. Cf. **chapiter**.
- schar**, *sb.* scar, mark, spot, blemish, 881. [O.F. *eschare*.]
- schastisyng**, *sb.* chastisement, 1356. Cf. **chastising**.
- sche**, *pron.* she, 326, 328, 351, 353, etc. Cf. **scho**.
- scheke**, *sb.* cheek, 971.
- schent**, *pp.* ruined, 1332.
- schep**, *sb.* sheep, 1314, 1331. *pl.* 506, 1300, 1332. -e, *sg.* 1306. *pl.* 362. Cf. **shep**.
- scher**, *vb.* cut, reap, 1853. Cf. **scere**.
- schers**, *sb. pl.* scissors, 146/33.
- schew**, *vb.* show, 961, 992, 994, 2091. -s, *sg.* 430, 525, 781, 851, etc. -es, 205.
- schilde**, *vb.* shield, protect, 21/5. Cf. **schylde**, **silde**.
- scho**, *pron.* she, 7/21, 10/6, 8, 363, 368, 371, etc. Cf. **sche**, **sho**.
- schort**, *adj.* short, 1190, 1194, 1742, 2024. Cf. **scort**.
- schos**, *sb. pl.* shoes, 2017.
- schosin**, *pp.* chosen, 1421. Cf. **ches**.
- schrews**, *sb. pl.* shrews, 429, 1426.
- schrift**, *sb.* shrift, confession, 988. Cf. **scrift**.
- schriue**, *vb.* refl. confess (and take penance), 32/7, 9, 627. Cf. **scriue**.
- schuldirs**, *sb. pl.* shoulders, 22/24.
- schylde**, *vb. imp.* shield, 791. Cf. **schilde**.
- scifte**, *vb.* shift, change, 36/27.
- sclandir**, *sb.* scandal, offence, slander, 18/30, 45/26. **sclandirs**, *vb. sg.* scandalizes, causes offence to, 24/21. **sclaunder**, *sb.* 2350. -s, *pl.* 43/13. **sclaundird**, *pp.* 24/20. Cf. **sklaunders**.
- scole**, *sb.* school, 4/2. Cf. **skoles**.
- scorid**, *pp.* scourged, beaten, 1536.
- scorn**, *pp.* cut (off), curtailed, 36/28, 31. Cf. **scere**.
- scort**, *adj.* short, 16/19, 19/28. **scorte**, 16/18. Cf. **schort**.
- scrift**, *sb.* shrift, confession, penance, 4/11, *6/6, 9/5, 10/26. -e, 14/11, 21/17. Cf. **schrift**.
- scripture**, *sb.* 11/3.
- scriue**, *vb.* = **schriue**, 13/25, 26.
- se**, *sb.* sea, 24/23.
- se**, *vb.* see, 2/9, 4/8, 9/3, 96, etc. *pl.* 15/17, 373. Cf. **see** and **ses**, **saw**, **saz**, **sene**.
- seculer**, *adj.* secular, 145/18.
- second**, *num.* second, 265. -e, 41/22, 142/8. Cf. 17/13.
- sede**, *sb.* seed, 348.
- see**, *vb.* 5. **seis**, *sg.* 42/25, 142/22. Cf. **se**.
- segerstane**, *sb.* sacristan, 1472. -stone, 1385.
- seke**, *adj.* (sb.) sick, ill, 8/21, 22/5, 583, 1287, etc.
- seke**, *vb.* seek, 7/5, 22/22, 489, 988, etc. 1 *sg.* 741. *imp.* 109, 110. Cf. **sekes**.
- sekenes**, *sb.* sickness, illness, 15/28, 25/24, 28, 2469, etc. Cf. **seknes**.
- seker**, *adj.* sure, 655. Cf. **sekir**.
- sekes**, *vb. sg.* seeks, 93, 877. Cf. **seke**.
- sekil**, *sb.* world (as opposed to religion), 37/31, 39/4.
- sekir**, *adj.* sure, 2439. Cf. **seker**, **sikir**.
- seknes**, *sb.* sickness, illness, 1655. Cf. **sekenes**.
- sel**, *sb.* cell, 2106. Cf. **cel**.
- sel**, *vb.* sell. **for to sel**, for sale, 2018. Cf. **salde**, **selle**.
- selden**, *adv.* seldom, 10/32.
- sele**, *sb.* seal, 2148.
- self**, *sb.* 577.
- selle**, *vb.* sell, 37/26, 27, 29. Cf. **sel**.
- semande**, *ppr., adj.* seeming, seemly, 4/26. Cf. **seme**.
- sembils**, *vb. sg.* resembles, 3/14.
- seme**, *vb.* beseech, be suitable, suit, 1583, 2410. **semis**, *sg.* seems, 4/24. **semys**, 713. Cf. **semande**.
- semtembir**, *sb.* September, 29/6.
- sen**, *conj.* since, as, 45, 73, 121, 875, etc. (temporal) 2390. **sen þat**, do., 1336, 2130. Cf. **sine**.
- send**, *vb.* 1289, 1992. *imp.* 14/34. *pp.* 1276, 1987. -e, 3/10, 22/7, 39/10, 44/28. -es, *pl.* 2422. -is, *sg.* 7/26, 22/1, 44/35. **sent**, *pt.* 10/17, 12/30, 40/31, etc. *pp.* 3/19, 7/14, 162, 1985, etc. **sente**, *pp.* 36/8. **sent forz**, properly:

- dismissed (said of the congregation at the end of the mass; cf. Lat. "ite, missa est!"); then: finished (said of the canonical hours), 17/16. **sent forde**, 18/23, 26.
- sene**, *pp.* seen, 45/5, 474, 1224, 1588, etc. Cf. **se**.
- sentence**, *sb.* sentence, paragraph, 1/20, 2/20, 36/33, etc. judgment, 21/9, 12, 22/1, 7, etc. sense, wisdom, 22/13.
- sep**, *sb. pl.* sheep, 22/13, 22. Cf. **shep**.
- sere**, *adj.* several, various, different, 7, 239, 252, 253, etc.
- serly**, *adv.* separately, by herself, 1201.
- sertane**, *adj.* certain, 1003. Cf. **sartayn**, **certain**.
- seruand**, *sb.* servant, 1507, 2314. -e, 43/6. -es, *pl.* 423, 1663, 1979. -is, 1/17, 43/7. **seruaundes**, 1151. Cf. **saruandes**.
- serue**, *vb.* serve, 3/2, 5/27, 253, 411, etc. deserve, 1470. *pl.* 26/11, 14, 27/21. **serued**, *pp.* 26/27. **serues**, *pl.* 287, 415, 902, 1152, 1443, etc. *imp. pl.* 1157. **seruis**, *sg.* 24/6. *pl.* 26/31. **seruyd**, *pp.* 1513, 1586, 1975. **seryf**, *inf.* 1/8. Cf. **sarue**.
- serues**, *sb.* service, 1137, 1218, 1222, 1493, etc. **seruese**, 1521. **seruice** (concrete), 1796. **seruis**, 2444. **seruise**, 4/2, 9/29, 11/24, 12/37, etc. **seruys**, 1474, 1514, 1575, etc. (concrete) 1584. **seruyse**, 877, 1554, 1557, 1762, etc. (concrete) 1253. Cf. **saruyse**.
- ses**, *vb. sg.* sees(t), 5/35, 10/24, 11/38, etc. **sese**, 43/35, 429, 830, etc. Cf. **se**.
- sese**, *vb.* cease, 1228, 1812. *imp.* 1824. **sisis**, *pl. tr.* stop, 562.
- seson**, *sb.* season; time, occasion, 1899. (diet or life according to season), 1717. -ons, *pl.* 1702. -oun, *sg.* 2508. -oune, 1945.
- set**, *vb.* set; arrange, regulate, fix; appoint; intr. settle or place oneself; sit down, 20/5, 32/14, 459, 481, 607, 1730, 1741, 2475. *pl.* 1679. *pp.* 8/2, 15/26, 866, 965, etc. **set litil be**, think little of, 1017. Cf. **sett**.
- sete**, *sb.* seat, 1791. sitting, 32/23.
- sethin**, *adv.* afterwards, 245. Cf. **sithen**.
- setirday**, *sb.* Saturday, 26/8.
- sett**, *vb.* = **set**, 43/8, 2318. *pl. intr.* 317. *pp.* 29/18, 5, 252, 1895. -e, *sbj.* 37/17. -es, *pl.* 151.
- seuent**, *num.* seventh, 1025. **seuind**, 14/6.
- seuin**, *num.* seven, 17/30, 31, 18/1.
- seuintende**. See **hundred**.
- sex**, *num.* six, 143/2, 2111. **sexe**, 16/3, 12, 24, 28, etc.
- sext**, *num.* sixth, 1009, 1704, 1842. -e, 13/36.
- sextid be secunde**, *num.* the 62nd, 17/13.
- shal**, *vb. sg.* shall, 23/18, 30/16. Cf. **sal**, **schall**.
- shame**, *sb.* 30/14, 41/1, 2508. Cf. **scham**.
- shamyd**, *pp.* shamed, 2358. Cf. **schamis**.
- shep**, *sb.* sheep, 23/10. *pl.* 13/11. Cf. **schep**, **sep**.
- sho**, *pron.* she, 7/33, 8/2, 4, 21/2, etc. Cf. **scho**, **so**.
- shod**, *pp.* 2/23.
- sibredin**, *sb.* relationship, 45/23.
- ? **sich**, *adj.* such, corresponding, 2008. Cf. **Notes** and **suik**.
- side**, *sb.* 143/26, 144/18, 146/36, 2157. **sides**, *pl.* 809, 811, 1512. Cf. **syde**.
- sience**, *sb.* knowledge, 39/32.
- sight**, *sb.* 404, 618, 785, 866, etc. in **s-t**, evidently, 2337. Cf. **siht**.
- signes**, *sb. pl.* signs, 1694. Cf. **singne**.
- signet**, *sb.* 2148.
- signifi**, *vb.* signify, 809. Cf. **singnefis**.
- siht**, *sb.* sight, 19/17, 42/24, 45/4. Cf. **sight**.
- sikir**, *adj.* sure, 20/6, 24/33. Cf. **sekir**.
- sikirnes**, *sb.* surety, 47/12.
- silde**, *vb.* shield, protect, 21/31. Cf. **schilde**.
- silence**, *sb.* 10/29, 14/26, 1846, etc.
- siluer**, *sb.* silver, 956, 2196. **siluir**, 13/14, 142/10, 14.
- simpelie**, *adv.* simply, 39/19. -like, 34/33, 40/28.
- simplil**, *adj.* artless, 33/10.

- simplis**, *sb. pl.* simple or artless persons, 5/28.
- sin**, *sb.* 167, 450, 609, etc. *vb. pl.* 437. **sines**, *sb. pl.* 993, 997, 999. Cf. **sinne**, *syn.*
- sine**, *adv.* afterwards, then, 1340, 1706, 1795, 1815, etc. Cf. **sen**, **sithen**, **syen**.
- sinful**, *adj. (sb.)* 207, 1100, 1297. -full, 3/22. Cf. **synful**.
- sing**, *vb.* 143/24, 144/20, 677, 1142, etc. 1 *sg.* 19/17. *pl.* 19/19, 20. -e, 5/7, 19/15, 27/30, 32/17, etc. -is, *sg.* 143/12. Cf. **syng** and **songen**, *sung*.
- singne**, *sb.* sign, 38/29. **sinis**, *pl.* 27/24. Cf. **signes**, **syngne**.
- signefiis**, *vb. sg.* signifies, 5/6. Cf. **signifi**.
- sinne**, *vb.* sin, 12/10. *sb.* 1/21, 2/32, 35, 3/18, etc. **sinnes**, *pl.* 9/9, 13/34, 15/15, etc. **sinnis**, 6/7, 13/27, 19/2, etc. **sins**, 562. Cf. **sin**.
- sister**, *sb.* 44/17, 147/20, 2373, etc. *gen.* 402. *pl.* 2383. -s, *pl.* 43/1, 412, 420, 1326, etc. **sistir**, 13/26, 21/33, 35/9, etc. -s, *pl.* 2/15, 13/25, 37, 14/6, etc. **sisturs**, 30/33.
- sit**, *vb.* 1090, 1251, 1731, 1795, etc. *pl.* 1763. **sitande**, *ppr.* 16/25. befitting, suiting, 15/3. **site**, 16/5, 29/24, 31/13, 33/11. Cf. **sitte**.
- sipe**, *sb. pl.* times, 17/30, 44/8. Cf. **sybe**.
- sithen**, *adv.* afterwards, then, 1695, 2095, 2445. **sipin**, 3/18, 12/25, 14/10, 15/26, etc. Cf. **sethin**, **sine**, **sythen**.
- sitte**, *vb.* sit, 33/21, 22, 35/16, 41/31. Cf. **sit**.
- sizing**, *sb.* sighing, 9/7.
- skil**, *sb.* reason, 851. **skill**, 845. Cf. **skyll**.
- skilwis**, *adj.* reasonable, 1435, 1494.
- sklaunders**, *sb. pl.* scandals, 43/10. Cf. **sclandir**.
- skoles**, *sb. pl.* schools, 234. Cf. **scole**.
- skyll**, *sb.* reason, 51. Cf. **skil**.
- sla**, *vb.* slay, 8/15. Cf. **slay**.
- slake**, *vb.* make loose, relax, 2343.
- slapande**, *pp.* sleeping, 11/15. **slape**, *inf.* 20/17, 30/15, 38/5. Cf. **clepe**.
- slau**, *adj.* slow, 8/32. **slaw**, 604, 1427.
- slay**, *vb.* 567. **slayn**, *pp.* 942, 1382. Cf. **sla**.
- slepe**, *sb.* sleep, 34/5, 62. *vb.* 8/31, 1780, 1845. **slepis**, *pl.* 142/20. Cf. **slapande**.
- slewth**, *sb.* sloth, 1/6.
- sleze**, *adj.* skilful, 23/2.
- slik**, *adj.* such, 669, 678, 1606, 1611, etc. -e, 407, 857, 1710, etc. *pron.* 1575. Cf. **suik**.
- smal**, *adj. (sb.)* small, 20/24. **small**, 518, 560, 1943, 2379.
- smerte**, *adj.* smart, 22/34, 23/24, 25/31, 29/34, etc.
- smite**, *vb. imp.* beat, 6/22. **smitis**, *sg. or pl.* rap(s), knock(s), 44/22. **snare**, *sb.* 957.
- so**, *pron.* she, 22/18, 23/10, 24/28, 33, 25/16, 26, 26/16, 19, 36. Cf. 1468 (see Notes) and **sho**.
- so**, *adv.* 49, 255, 272, 1280, 1632, 2281, 2452, etc. *rel.* see **whar**, etc. (p. 213). **so þat**, so that, that, 16, 45, 64, 108, 379, etc. Cf. **sa**.
- sober**, *adj.* 2267, 2271. **sobir**, 42/18. **sobur**, 23/29.
- soberly**, *adv.* 547.
- soffer**, *vb.* suffer, 2036. Cf. **souer** and, **suffer**.
- sofferayne**, *sb.* = **souerein**, 1344.
- soft**, *adj.* 1295, 1356. **softe**, 713.
- softelie**, *adv.* softly, 45/13. **softli**, 2418. **softly**, 1603, 1610, 1694.
- sogetes**, *sb. pl.* subjects, 346. **soietes**, 350, 759. Cf. **sugetes**.
- solemply**, *adv.* solemnly, 144/11.
- somer**, *sb.* summer, 1707, 2014. Cf. **sumir**.
- son**, *sb.* 1/2. Cf. **sons**, **sun**.
- son**, *adv.* soon; at once, 932, 1543, 1743, etc. **sone**, 6/16, 58, 689, 1378, 1764, etc. **sone when þat**, at once when, as soon as, 443, 1685. Cf. **sune**.
- songen**, *pp.* sung, 16/31. Cf. **sing**.
- sons**, *sb. pl.* 1/12, 15. Cf. **son**.
- sop**, *sb.* 1508.
- sopper**, *sb.* supper, 1582. -e, 1730. Cf. **super**.
- sore**, *adj.* wounded, 1287. *adv.* sorely, intensely, 1810.
- sorow**, *sb.* sorrow, 609, 1185. -and, *ppr.* grieving, 1096.

soth, *sb.* sooth. **for soth**, 1/13, 43/7.

Cf. *suth*.

sothfastnes, *sb.* truthfulness, 2/33.

Cf. *suthfastnes*.

sothly, *adv.* truly, 43/9. **Cf.** *suthli*.

souerein, *sb.* superior, prioress,

1689. **-ains**, *pl.* 720. **-ane**,

350. **-ans**, *gen.* 1586. *pl.* 509.

-anse, *pl.* 341. **-ayn**, 31, 426,

557, 632, etc. *gen.* 701, 703, 1458,

1620, 1990. **-ayne**, 908, 910,

1394, 1543, etc. **Cf.** *sofferayne*,

souerayns, *sufferaine*.

souerand, *ppr.* suffering, 938, 940.

Cf. *soffer*.

soueraynly, *adv.* as behoves a superior, 1928.

souerayns, *sb. gen.* superior's, 920.

pl. 918, 966. **Cf.** *souerain*.

soume, *sb.* sum, 2192.

soup, *vb.* sup, 1729. **-e**, 1706. **Cf.** *supe*.

spac, *vb. pl.* spoke, 11/7. **Cf.** *spek*.

space, *sb.* 15/26, 143/2, 1740, 2095.

spaird, *pp.* spared, 1060. **sparde**,

418, 1498, 2252. **spare**, *inf., sbj.*

409, 455. **spayr**, *imp.* 107.

speche, *sb.* speech, talk, 2/32, 5/13, 11/36, 14/25, 1060, etc.

specially, *adv.* 42.

spede, *sb.* speed, 1689. *vb. tr.* ad-

vance, help forward; despatch,

manage, 42, 1082, 1524. *intr.*

get on, succeed, 127. *refl.* hasten,

be quick, 623. *pp.* 2252. **sped-**

and, *ppr.* helpful, 142/3.

spedily, *adv.* speedily, 1/3.

spek, *vb.* speak, 762, 1053, 1061,

1748, etc. 1 *sg.* 312. *imp.* 106.

-e, 2/11, 4/32, 33, 606, etc. *pl.*

14/26, 37, 1077. **Cf.** *spac*, *spekis*.

spekers, *sb. pl.* talkers, 1057.

speking, *sb.* speaking, talk, 1055,

1757. **spekyng**, 751, 760, 767.

spekis, *vb. sg.* speaks, 5/25, 8/11,

9/25, etc. **speks**, 1264. **spekys**,

12/35, 13/1, 20/1, etc. **Cf.** *spek*.

spend, *vb. intr.* make expenditure,

1661. *tr.* manage, perform, 2261.

pp. spent, 1432. **-e**, *pp.* 789.

sperance, *sb.* hope, 39/18.

spille, *vb.* spoil, ruin, 23/11.

spirit, *sb.* 34/12. **spirt**, 2/4, 8.

spirte, 38/7. **Cf.** *sprete*.

spiritel, *adj.* spiritual, 34/6, 9.

spiritual, 142/4.

spouse, *sb.* 142/16.

sprete, *sb.* spirit, 43/11. **sprite**,

34/4. **Cf.** *spirit*.

stabelike, *adv.* steadily, 32/19.

stabelis, *vb. sg.* establishes, fixes,

arranges, 28/21. **stabilist**, *pp.*

27/14. **Cf.** *stabilis*.

stabil, *adj.* stable, 14/38, 16/11,

721, 2227, etc. **stabil**, 142/1.

stabilnes, *sb.* stability, 38/10, 24,

40/16, 147/21. **make s-s**, settle

down, 40/32.

stabilis, *vb.* establish, fix, arrange,

appoint, 4/2, 3. *sg.* 16/31, 41/13.

-t, *pp.* 34/19, 41/16, 18, 44/25,

etc. **Cf.** *stabelis*.

staf, *sb.* stick, 1358.

staite, *sb.* estate, condition, 146,

334, 2214. **Cf.** *state*.

stale, *sg.* stall, 149/37. **stall**, 144/

24. **stalle**, 30/10, 12, 20. **stalles**,

pl. 149/33. **stallis**, 143/20, 144/

4, 10. **Cf.** *stayle*.

stalworth, *adj.* 276.

stan, *sb.* stone, rock, 3/15. **-e**, 3/16.

Cf. *ston*.

stand, *vb.* 144/6, 8, 186, 276, etc.

-and, *ppr.* 143/13, 144/4, 10, 147/

30. **-ande**, 16/7. **-ant**, 143/20.

-e, *inf.* 16/27, 17/1, etc. **-es**, *sg.*

31/17. *pl.* 147, 1781. **-is**, *sg.*

142/15, 143/2. *pl.* 142/1. **Cf.**

stode.

state, *sb.* 1397. **Cf.** *staite*.

stayle, *sb.* stall; stand, 145/8, 146.

Cf. *stale*.

sted, *pp.* placed, living, 2005.

stede, *sb.* stead, place, 3/11, 40/3

(rank), 41/28, 146, 150, etc.

stedes, *pl.* 1828, 2005. **stedis**,

9/3, 19/11, 41/4, 34, etc.

stedfast, *adj.* steadfast, 19/32.

stegh, *sb.* ladder, 798, 801, 805, 807.

Cf. *stize*.

steles, *sb. pl.* rounds, rungs, 812.

stelis, 11/22.

steuen, *sb.* voice, 129, 137.

steyl, *vb.* steal, 569.

stifi, *adv.* stiffly, firmly, 186.

stify, 142/21.

stil, *adj., adv.* still; quiet, silent;

quietly, silently, 763, 888, 1071,

1396, 1545, 1675, 2178, etc. **still**,

- 107, 563, 646. *vb. imp.* still, check, 105. *stille, adj.* 4/31.
- stize, sb.* ladder, 11/14, 18, 21. Cf. *stegh.*
- stode, vb. pt.* stood, 19/12, 18. Cf. *stand.*
- stodyng, sb.* studying, 1828.
- stole, sb.* stool, 145/7.
- ston, sb.* stone, rock, 184. -e, 188, 189. Cf. *stan.*
- stra, sb.* straw, 5/35.
- straite, adj.* narrow; strict, 10/10, 710. *straiter, adv. comp.* more strictly, 6/14. Cf. *strate.*
- strakes, sb. pl.* strokes, 1358.
- strang, adj.* strong, 1/8, 22/19, 43/2, 568, 1607.
- strate, adj.* narrow; strict, 10/9, 141/27. Cf. *straite.*
- strateness, sb.* strictness, 142/33.
- strength, vb.* strengthen, 2346.
- stresce, sb.* constraint, restraint, forcible control, 4/4. Cf. Notes.
- strif, sb.* strife, 650, 1366, 2463. -e, 2485. -is, *pl.* 43/22. *withoutin strife, indisputably*, 805. Cf. *stryf.*
- striue, vb.* strive, 7/32, 8/29, 22/15.
- stroy, vb.* destroy, spoil, 146.
- stryf, sb.* strife, 102. Cf. *strif.*
- studie, vb.* 33/2, 18, 20, 38/5, etc.
- sturbe, vb.* disturb, 34/33.
- sua, adv.* so, 2/16, 23, 3/2, 4/12, etc. *rel. see whar, whilk.* Cf. *sa, swa.*
- subprioress, sb.* subprioress, 1362, 1377, 149/33, 38, etc.
- sucoure, vb.* succour, help, 652.
- suere, vb.* swear, 39/9. Cf. *swer.*
- suete, adj.* sweet, 2/15, 4/10, 11/29. *sueter, comp.* 2/16. Cf. *swete.*
- suetnes, sb.* sweetness, bliss, 4/8. Cf. *swetnes.*
- suffer, vb.* 150, 238, 598, 950, 2408, etc. *pl.* 941, 943, 947. Cf. *soffer, sufferd.*
- sufferaine, sb.* superior, prioress, 262. -ane, 542. -ayne, 284. Cf. *souerein, suerainis.*
- sufferance, sb.* long-suffering, patience, 202, 205. -ans, 3/20, 1655. permission, 142/15. Cf. *suffrance.*
- sufferd, vb. pt.* suffered, 2480.
- suffers, sg.* 1274. *pl.* 924. *suffir, inf.* 8/30, 25/3, 37/25, 38/2, etc. bear with, 26/32. *pl.* 13/12. Cf. *suffer.*
- suffes, vb.* suffice, 1571. *sg.* 1824. *sufficis, sg. or pl.* 2012. *suffise, inf.* 1577, 2032.
- suffrance, sb.* patience, 38/9. Cf. *sufferance.*
- sugetes, sb. pl.* subjects, 389. Cf. *sogetes.*
- suiftlike, adv.* swiftly, quickly, 9/32.
- suik, adj.* such, 31/32 (perhaps a slip). *suilk, 38/5, 42/2. pron.* such a one, 42/9. *suilke, adj.* 5/29, 8/7, 19/33, 20/34, etc. "the same," *22/1. *pron. neut.* 21/30, 33/3. Cf. *sich, slik, swilk.*
- suipe, adv.* much, quickly, 3/33.
- suld, vb. pt. and pt.-pr.* should; ought to, 57, 63, 76, 87, etc. -e, 5/20, 13/15, 16, 33/29, etc. Cf. *sal.*
- sum, rel.* See under *whar, what.*
- sum, pron.* some, 43/11, 255, 300, 473, etc. *adj.* 1253, etc. *summe, pron.* 5/20, 6/30, 20/20, etc. *al and sum, all and every one*, 1218. *sum tym, sometimes*, 752. *sum tyme, 745. Cf. sumping.*
- sumir, sb.* summer, 17/5. *summir, 29/7. Cf. somer.*
- sumping, pron.* something, 33/36. Cf. 33/22, 34/2.
- sun, sb.* son, 462. *sune, 2/9, 27, 6/13, 22, etc. Cf. son, sunis.*
- sundais, sb. pl.* Sundays, 17/4, 18, 33/18. -day, *sg.* 17/25, 27/16, 17. Cf. *sunendais, sunday.*
- sune, sb.* sun, 9/15.
- sune, adv.* soon, at once. *sune when, at once when, as soon as*, 1309. Cf. *son.*
- sunendais = sundais, 16/23.*
- sung, pp.* 18/18. -en, 16/12, 18/15, 31/6, 33/2. Cf. *sing.*
- sunis, sb. pl.* sons, 15/20. *suns, 81. Cf. sun.*
- sunnday, sb.* Sunday, 1681. Cf. *sundais.*
- supe, vb. sup.* 28/7. Cf. *soup.*
- super, sb.* supper, 28/8. -e, 29/24. Cf. *sopper.*
- supplant, vb.* 1381.
- surfait, sb.* excess, extravagance, 26/31, 28/11, 40/28.

surfaitus, *adj.* excessive, extravagant, 40/34.

suspecius, *adj.* suspicious, 2292.

suspend, *pp.* suspended, 1249, 1258.

suth, *sb.* truth, 1548. *adj.* true, 781. Cf. **soth**.

suthfast, *adj.* truthful, 6.

suthfastnes, *sb.* truthfulness, 142.

Cf. **sothfastnes**.

suthli, *adv.* truly, 708. **suthly**, 1647. Cf. **sothly**.

suuerainis, *sb. pl.* superiors, 47/9.

Cf. **sufferaine**.

swa, *adv.* so, thus; then, 7/13, 149/35, 36. Cf. **sua**.

swer, *vb.* swear, 574, 593. Cf. **suere**.

swete, *vb.* sweat, 1709.

swete, *adj.* sweet, 1117. **swetest**, *sup.* 246. Cf. **suete**.

swetelike, *adv.* sweetly, 40/35.

swetnes, *sb.* sweetness, 245. Cf. **swetnes**.

swift, *adj.* quick, 987.

swilk, *adj.* such, 205, 231, 334, 514, etc. **swylke**, 43/1. Cf. **suik**.

swink, *vb.* toil, 1709.

syde, *sb.* side, 144/18. Cf. **side**.

syen, *adv.* then, further, 565. **syne**, afterwards, 10/28, 144/18, 282, 1251. Cf. **sine**.

syn, *sb.* sin, 58, 63, 140, 444, etc. Cf. **sin**, **synne**.

synful, *adj. (sb.)* sinful, 396, 1290, 1296, 1333. Cf. **sinful**.

synfully, *adv.* sinfully, 2505.

syng, *vb.* sing, 1127, 1165, 1561, 148/16, etc. *pl.* 16/24. Cf. **sing**.

synging, *sb.* singing, 1162.

syngne, *sb.* sign, 289. Cf. **singne**.

synne, *sb.* sin, 10/32, 22/29. **synnys**, *pl.* 15/10. **syns**, 1257, 2284. Cf. **syn**.

syþe, *sb. pl.* times, 17/31, 18/1. Cf. **sipe**.

sythen, *adv.* afterwards, then, 146/31. **syþin**, 16/3, 18/22, 33/7. Cf. **sithen**.

ta, *pron.* those, 15/30, 21/27, 23/21, 30/13, etc. Cf. **þa**.

ta, for **te** or **tʰ**, *def. art.* in **ta apostil**, the apostle, 24/5. Cf. **ta-postil**, **þa**.

ta (after the *def. art.*), one, 143/26. Cf. **a**, **tane**.

ta, *vb.* take, 22/3, 24/31, 26/11, 27/15, etc. *pl.* 36/25. Cf. **tak** and **tan**, **tayn**, **ton**.

tabbes = **te abbes**, 24/13, 17, 25/10, 19, etc. **tabbesse**, 17/2, 20/4, 18, 24/30, etc.

tabels, *sb. pl.* tablets, 1623. Cf. **tabils**.

tabernakil, *sb.* tabernacle, 2/28, 3/2. -*ill*, 3/23.

tabes = **te abes**, 21/30, 43/32.

tabils = **tabels**, 25/8.

tai, *pron.* they, 37/23. Cf. **þa**.

taile, *sb.* tale, speech, 1606. Cf. **tale**.

tain, *pron.* them; those, 20/4, 5, 25/12, 33/10, etc. Cf. **þam**.

tair, *adj.* their, 25/10. -*e*, 26/9, 32, 27/10, 34/18, etc. Cf. **þair**.

tak, *vb.* take, 38, 77, 141/9, etc. *pl.* 61, 619. *imp.* 23, 35. *imp. pl.* 71. -*and*, *ppr.* 2223. -*e*, 7/15,

20, 8/7, 2305, etc. *pl.* 335, 597, etc. *imp.* 1/3, 1523. -*es*, *sg.* 179,

374, 417, 467, etc. *pl.* 281, 334, 822, 1495. -*is*, *sg.* 1/7, 6/3, 142/21. *pl.* 43/13, 141/17. -*in*, *pp.* 2286. -*yn*, 1434. Cf. **ta** and **toke**, **tuke**.

takyn, *sb.* token, 290.

tald, *pp.* told, 764, 1107, 2040, 2110. Cf. **tel**.

tale, *sb.* tale, speech, 35. **tales**, *pl.* 1735. Cf. **taile**.

tam, *pron.* them, 13/33, 26/30, 31, etc. *refl.* 25/14. Cf. **þam**.

tan, *pp.* taken; caught, 6/4, 29/33. **tane**, 10/22, 22/32, 40/11, 142/26. Cf. **ta**.

tane (after the *def. art.*), one, 28/3. Cf. **ane**, **ta**, **ton**.

tanne, *adv.* then, 14/11, 39/8. Cf. **þanne**.

ta-postil = **te apostil**, 12/37, 37/33. -*s*, *pl.* 25/20, 32/35. Cf. **ta**, **þa-postil**.

tar, *adj.* their, 4/22. Cf. **þair**.

tarat, *adv.* thereat, 30/23.

tare, *adv.* there, 15/29, 21/1, *23/19, 30/1, etc. Cf. **þar**.

tare-eftir, *adv.* thereafter, 16/30. -*eftyr*, 16/3. Cf. **þareftir**.

tareyng, *sb.* tarrying, delay, 1216.

tary, *vb.* tarry, 723. Cf. **tery**.

tast, *vb.* taste, 1265, 1603, 1610, 1677.

tat, *dem. adj.* that, 42/8. *rel. pron.* what, 24/18. *conj.* that, 11/32, 15/11, 26/36. Cf. **þat**.
tay, *pron.* they, 3/22, 6/6, 7/32, 12/13, etc. *such* (.. as), 20/2. **taym**, them, 20/18. Cf. **þa**, **þam**.
tayn, *pp.* taken, 360, 2062, 2131, 2258, etc. -e, 90. Cf. **ta**.
te, *def. art.* the, 3/1, 15, 24, 7/28, 9/1, 26, etc. Cf. **þe**.
tech, *vb.* teach, 343, 378, 388, 406, etc. 3 *sg.* 1284. *pl.* 642. Cf. **teches**.
techers, *sb. pl.* teachers, 694.
teches, *vb. sg.* teaches, 120, 395, 636, 638, etc. **techis**, 191, 719, 970. Cf. **tech**.
teching, *sb.* teaching, 349, 400, 2483, 2496, etc. **techyng**, 347, 363, 397. -es, *pl.* 24.
tel, *vb.* tell, 315, 671, 880, 989. 1 *sg.* 1921. **teles**, *sg.* 1163. **tell**, 104, 363, 449, 2397. **telland**, *ppr.* 2341. **telle**, 9/21, 30/7, 45/5. **telles**, *sg.* 5/32, 15/13, 684, 736. *pl.* 285. **tellis**, *sg.* 2/24, 19/9. **tels**, 30, 178, 452, 694, etc. *pl.* 307, 801. Cf. **tald**, **told**.
telfete, *num.* = **twelft**, 15/5.
temper (-ir), *vb.* 42/32, 37.
tempil, *sb.* temple, 35/25.
temprance, *sb.* temperature, 36/20.
ten, *num.* 20/20.—**tende**, *num.* tenth, 14/29. **tent**, 1869.
tene, *sb.* injury, harm, 2399. **tenes**, *pl.* 978.
tent, *sb.* attention, heed, care, 23, 35, 671, 1449, etc. *vb.* be attentive, attend (to), 919, 2351. -es, *sg.* 1877.
teris, *sb. pl.* tears, 9/7, 33/34, 34/34. **terys**, 19/29.
tery, *vb.* tarry, 445. Cf. **tary**.
testament, *sb.* 16/9, 19, 42/17, 47/15, etc.
þa, *pron.* those, 3/5, 4/16, 23, 5/1, etc. **tha**, *adj.* 43/14. Cf. **day**, **ta**, **tai**, **tay**, **þai**, **þay**, **þo**.
þa, for **þe** or **þ'**, *def. art.* in **þa apocalips**, the Apocalypse, 17/14, **þa apostils**, the apostles, 37/19, 20. Cf. **ta**, **þa-postil**, **to**.
þabbasse=**þe abbas**, the abbas, 16/4. **þabbes**, 16/34, 36, 20/5,

21/35, etc. *gen.* 36/10. **þabbesse**, 8/1, 21/21, 22/20, etc. *gen.* 35/27. **þabes**, 7/20, 29, 30/20, 31/11, etc.
þabot=**þe abot**, 5/35, 6/26, 7/9.
þai, *pron.* they, those, 2/31, 4/11, 187, 212, 924, etc. **þaim**, them, 4/24, 33, 216, 2228, etc. **þaime**, refl. 271. Cf. **þa**, **þam**.
þaimselfe, *pron.* themselves, 13/37, 39/13. Cf. **thameselfe**.
þair, *adv.* there, 299, 307, 958, 1533, etc. Cf. **þar**.
þair, *adj.* their, 4/30, 3, 151, etc. -e, 2/35, 4/27, 5/21, 6/18, etc. of them, 20/26. Cf. **tair**, **tar**, **þar**, **þare**, **thayre**, **þeir**, **þer**.
þairbi, *adv.* thereof, 413. Cf. **þarby**.
þairefor, *adv.* therefore, 240. **þairfor**, 199, 312, 454, 475, etc. Cf. **þarfor**.
þairto, *adv.* thereto, 187, 558. Cf. **þarto**.
þalde=**þe alde**, 16/9, 19, 20/27, 28/15, etc.
þam, *pron.* them, 4/18, 20, 107, etc. refl. 1222, 1884, etc. **tham**, 2351. **þame**, 26/12, 38/23. **thame**, 43/26. refl. 43/13. Cf. **taim**, **tam**, **taym**, **þai(m)**, **þay(m)**.
thameselfe, *pron.* themselves, 43/12, 28. **þamself**, 4/28, 405, 2343, 2466, etc. -e, 21/26, 33/13. Cf. **þaimselfe**.
þan, *adv.* then, 2/13, 3/25, 9/33, 10/1, etc. *conj.* when, 2/30, 3/30, 7/12, 11/18, etc. **than**, 2/16, 4/32, 288, 636, etc. Cf. **þanne**, **þen**.
þanane, *adv.* for this reason, 4/21.
þanc, *sb.* thanks, 24/28. *vb.* thank, *40/31.
þanne, *adv.* then, 3/33, 5/22, 9/22, 15/24, etc. Cf. **tanne**, **þan**.
þa-postil=**þe apostil**, 22/10. -s, *pl.* 16/13. Cf. **ta-postil**, **þa**.
þar, *adj.* their, 4/21, 6/32, 14, 19, etc. Cf. **þair**.
þar, *vb. sg.* "needest," 6/32. Cf. **þarf**.
þar, *adv.* there, 28/10, 142/4. *rel.* where, 31/13. **þar es**, where, 8/3. Cf. **tare**, **þair**, **þare**, **þer**.
þarabowte, *adv.* about it, 39/8.
þaragain, *adv.* against it, 46/23.
þarby, *adv.* thereby, 11, 447. Cf. **þairbi**, **þerbi**.

þare, *adj.* their, 4/20, 6/7, 146, 151, etc. Cf. **þair**.
þare, *adv.* there, 3/26, 4/1, 5/34, 11/17, etc. *rel.* where, 2/25, 11/16. Cf. **þar**.
þarefor, *adv.* therefore, 170. Cf. **þarfor**.
þareftir, *adv.* thereafter, 21/11. Cf. **tare-estir**.
þareof, *adv.* thereof, 14/23. Cf. **þarof**.
þarf, *vb. sg.* is needed, 29/16. Cf. **þar**.
þarfor, *adv.* therefore, 29, 57, 460, etc. **þarfore**, 13/4, 699, 1005. **tharfore**, 1/6. Cf. **þairefor**, **þarefor**, **þerfor**.
þarfra, *adv.* therefrom, 5/23.
þarinne, *adv.* therein, 21/6. Cf. **þerin**.
þaris, *pron.* theirs, 33/9.
þarne, *vb.* go without, 30/26.
þarof, *adv.* thereof, etc., 8/24, 10/24, 28/26, 37/30, etc. **-offe**, 34/9. Cf. **þareof**, **þerof**.
þarogain, *adv.* against it, 9/10.
þaron, *adv.* thereon, 37/17, 1032.
þarto, *adv.* thereto, 3/25, 7/24, 7, 17, etc. Cf. **þairto**, **þerto**.
þarpurz, *adv.* throughout that, 23/25.
þas, *dem. adj. pl.* these, those, 147/32. Cf. **þos**.
þat, *dem. adj.* that, 2/10, 148/18, 51, 99, etc. *dem. pron.* 1/21, 63, 89, etc. *rel. pron.* that, which, who, 1/7, 10, 2/31, 1, 7, 1892, etc. what, 141, 221, 223, 505, etc. he (she, those, ye) who, 2/432, 4/11, 6/12, 10/20, 36/12, etc. one whom, 42/3. *conj.* that, 1/4, 9, 190, 2296, 2472, etc.; cf. **so**. in case that, if, 38/25. after words expressive of time: that, when, 150/4, etc.; cf. **time**, **whilis**. pleonastic, 47, 120; after *rel.*, see under **wha**, **whareþurz**, **who**; after *adv.* and *conj.*, see under **bicaus**, **efter**, **how**, **if**, **or**, **wen**, **whan**, **why**. *that*, *conj.* 43/4. Cf. **tat**.
þaue, for **þai haue**, 446.
þauter = **þe auter**, 24/11, 26/18, 20, 27/17, etc.
þay, *pron.* they, those, 20/35, 5, 8, 11, etc. **thay**, 43/3, 26, 2003. **þaym**, them, 294. **thayme**, 43/28. Cf. **þa**, **pam**.

thayre, *adj.* their, 43/12, 25. Cf. **þair**.
þe, *def. art.* the, 1/2, 3, etc. **the**, 16/8, 46/27, 1597, etc. (for **þi**, 19/34; cf. 1968). Cf. **te**, **þa**, **to**.
þe, *instr. case of þat*, before *comp.*: the, 6/14, 7/13, 1154, 1397, etc.
þe, *pron.* thee, 2/7, 27, 30, 42, etc. *rel.* 2/12, 5/34. **the**, 1/7.
þeder, *adv.* thither, 2166. **þedir**, 1813. Cf. **þidir**.
þeir, *adj.* their, 262, 908, 918, 1620, etc. Cf. **þair**.
þeir, *adj.* these, 146/22. **þeis**, 142/23. Cf. **þer**, **þes**.
þelder = **þe elder**, 41/32, 46/14.
þen, *adv.* then, 145/13, 875, 1029, 1035, 1575, etc. *conj.* than, 2334. Cf. **þan**.
þending = **þe ending**, 14/20.
þeneke (for **þencke**?), *vb.* think, 15/10. Cf. **þincke**.
þentendement = **þe e-t**, 9/17.
þenticement = **þe e-t**, 35/11.
þenuius = **þe enuius**, 37/2.
þer, *adv.* there, 4/5, 43/11, 1152, 2133, etc. Cf. **þar**.
þer, *adj.* these, 657, 681, 696, 2150, etc. Cf. **þeir**, **þir**, **þer**.
þer, *adj.* their, 144/5, 509, 531, 538, 1139, etc. **þere**, 1936. Cf. **þair**.
þerbi, *adv.* thereby, thereof, 1080, 1264. **-by**, 864, 946, 1924, 2061, etc. Cf. **þarby**.
þerfor, *adv.* therefore, 163, 730, 791, 869, etc. **therefore**, 42/36. Cf. **þarfor**.
þerin, *adv.* therein, 945, 1916, 2126, 2489. Cf. **þarin**.
þerof, *adv.* thereof, etc., 32/18, 45/24, 46/1, 1549, 1641. Cf. **þarof**.
þertil, *adv.* thereto, 798, 2073, 2514. **-till**, 136, 711.
þerto, *do.*, 40/7, 928, 1822, 2148, etc. Cf. **þarto**.
þerþe = **þe erþe**, 15/10, 46/16.
þerwith, *adv.* therewith, 2103.
þes, *adj.* these, 18/1, 150/3. Cf. **þeis**, **þis**.
thews, *sb. pl.* manners, 1425.
þi, *adj.* thy, 2/11, 28, 3/2. *19/34, 24, 26, 30, etc. Cf. **þin**, **ti**, **thy**.
þi, *instr. case of þat*. for **þi**, therefore, 3/15, 17, 10/1, 26, etc. Cf. **ty**, also **na-for-þi**.

- pidir**, *adv.* thither, 2/*27, 31. Cf. **peder**.
pifte, *sb.* theft, 8/16, 36/31.
pin, *adj.* thy, 5/35, 8/18, 11/26, 15/1, 403, etc. Cf. **pi**, **pine**.
pinc, *vb. pl.* seem, 13/2. Cf. **think**.
pincke, *vb.* think, 24/5, 20. Cf. **beneke**, **think**.
pine, *adj.* thy, 2/22, 14/13, 142/5, 25, 34. Cf. **pin**, **tine**.
ping, *sb. sg. and pl.* thing(s), 2/33, 4/3, 5/11, 7/6, 25/21, etc. a thing, anything, 39/10, 45/10. **thing**, 1 10, 24/4, 27/23, etc. **pinge**, 37/16, **pinges**, *pl.* 28/36, 38/9, 1749. **thinges**, 787, 830, 1099, etc. **pingis**, 13/2, 38, 24/13, 32, etc. **thingis**, 43/1, 4, 8. Cf. **thyng**.
think, *vb. sg.* seems, appears, 294, 296, 2510. *pl.* 853. **pinke**, *sg.* appears suitable, pleases, 36/11. Cf. **pinc**, **thynk**.
think, *vb.* think, 19/13, 608, 618, 842, etc. -**and**, *ppr.* 1371, 2278, 2345. **pinke**, 6/26, 9/2, 13/39, 15/12, etc. **thinke**, 821. *imp.* 1 *pl.* 863. **pinkes**, *sg.* 1903. *imp.* *pl.* 14/31. **thinkis**, *pl.* 43/12. Cf. **pincke**, **thynk**.
pir, *adj.* these, 9/23, 15/20, 858, 893. etc. **pire**, 15/18. Cf. **per**.
thir, *num.* 905, 1349, 1582, 1840, etc. **birdde**, 20/9. Cf. **thrid**.
thirld, *pp.* thrilled, 1194.
pis, *adj.* this, 1/20, 2/20, 5, 21, etc. *pl.* these, 26/6, 742. *pron.* 146/33. **this**, *adj.* 25/29. *pron.* 141/1. **pise**, *adj. pl.* 47/7. Cf. **tis**, **pes**.
piself, *pron.* thyself, 396. Cf. **tiself**.
po, *adj. pl.* those, 130, 391, 500, etc. *pron.* 256, 585, etc. Cf. **pa**.
poght, *sb.* thought, 11/38, 14/32. **thoght**, 143, 481, 607, etc. -**es**, *pl.* 619, 839. -**is**, *pl.* 43/20. **poht**, 2/34, 3/1, 5/15, etc. -**es**, *pl.* 11/35, 12/2, 4, etc. -**is**, *pl.* 9/4.
bordir = **be ordir**, 21/34, 37/32, 38/11, 39/24, etc.
thoro, *prep.* through, 1/16, 43/22. Cf. **pur**.
pos, *adj. pl.* these, those, 1712. Cf. **pas**.
popir = **be opir**, the other thing, 39/18. the others, 22/25, 41/11.
pou, *pron.* thou, 10/25, 29, 32, 43, etc. **pow**, 755. Cf. **pu**.
poz, **poz**, *conj.* although, 10/4, 22, 15/8, 41/14, etc. Cf. **als**.
pre, *num.* three, 16/5, 6, 11, etc. **thre**, 142/4, 675, 681, etc.
thrid, *num.* third, 279. **bridde**, 4/23, 12/35, 16/1, etc. Cf. **third**.
thrin, *num.* three, *428.
pris, *adv.* thrice, 15/34, 23/18, 26/18, 21, etc. **thris**, 1519, 147/37. -**e**, 143/19, 21, 1404, 2152.
through, *prep.* through, 142, 27, 249. **thruth**, 80. Cf. **pur**.
pu, *pron.* thou, 1/4, 5, 9, 395, 396, 397, etc. Cf. **pou**, **tu**.
pur, *prep.* through, 14/11. **thurgh**, 193, 198, 226, 267, etc. **thurth**, 34, 39, 159, 192, etc. **purz**, **purz**, 2/28, 6/33, 9/33, 22/27, etc. **purze**, 38/40. Cf. **thoro**, **through**, **zur**.
pus, *adv.* thus, 2/13, 3/16, 4/1, 79, 99, 111, etc.
pusgaite, *adv.* in this way, thus, 1032, 1098. -**gate**, 370. -**gayt**, 94, 164.
thy, *adj.* 1/3, 7. Cf. **pi**, **ty**.
thyng, *sb. sg. and pl.* thing(s), 86, 142, 166, 196, etc. -**es**, *pl.* 549, 675, 681, 761, etc. -**is**, 142/4. **thynk**, *sg.* 674. Cf. **ping**.
thynk, *vb. sbj.* seem, appear, 237. *pl.* 855. Cf. **think**.
thynk, *vb.* think, 241, 616, 664. -**and**, *ppr.* 830. -**yng**, *42/33. Cf. **think**.
ti, *adj.* thy, 2/12, 8/14, 35/24. Cf. **pi**.
tide, *sb.* time, season, 1890, 2158.
til, *prep.* to ; till, 1/23, 2/14, 17, 147, 1794, etc. (postpos.) 887, 892, 1585, 1692. *conj.* until, 21/12, 148/20, 1546, 1800, etc. **till**, *prep.* 3/32, 5/28, 30, 7/14, etc. (postpos.) 684, 2136. **tille**, 37/13. Cf. **tyl**.
time, *sb.* 17/8, 24/26, 25/15, 1701, etc. hour, 15/24. **times**, *pl.* 18/1, 33/32, 1702, 1729, etc. adverbially : at times, 32/24. **timis**, *pl.* 27/1, 33/11, 17, 28, etc. **fro time**, from the time that (or when), 2201. **fro time pat**, do.,

1719. in þe times, at times, 32/24. Cf. **tym**.
tine, *adj.* thy, 2/11, 23. Cf. **þine**.
tine, *vb.* lose; forfeit, 41/19. **tines**, *pl.* 4/27. **tinis**, *sg.* 31/36. **tint**, *pp.* 22/13, 27.
tis, *adj.* this, 18/28. Cf. **þis**.
tiself, *pron.* thyself, 8/14. Cf. **þiself**.
tit, *adv.* soon. **als tit als**, 35/8. **als tite a(1)s**, 29/24, 30/4, 44/21. **titter**, *comp.* rather, 731.
to, *def. art.*, in the phr. **to whilis þat**, whilst, as long as, 40/29, 33. Cf. **do**, **þa**.
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to, *prep.* to; for, 1/4, 7, 26, 1669, etc. (*postpos.*) 43, 550, 576, 633, etc. before an *inf.*, 1/8, 10, 12, 13, etc. *till*, 142/27. *conj.* *till*, 31/6, 141/11. *adv.* to, 1/2. too, 42/35, 604, 2024.
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toke, *vb. pt.* took, 10/10, 22/24. Cf. **tak**.
told, *pp.* 2136, 2204. Cf. **tel**.
ton (after the *def. art.*), one, 1569. **tone**, 1482. Cf. **on**, **tane**.
ton, *pp.* taken, 171, 2112. **tone**, 1350, 2200. *refl.* 2120. Cf. **ta**.
tong, *sb.* tongue, 144, 1052. Cf. **tung**.
tonsure, *sb.* 290.
toppyng, *sb.* topping, top, 146/34.
toqueme, *adv.* agreeably, 14/27.
torch-lyght, *sb.* torch-light, 150/7.
toþer (after the *def. art.*), other, 1570. others, 35/20. **toþer**, others, 145/5. **topir**, 26/20, 28/3, 143/26, 144/12, 18. second, 4/18, 12/26, 15/33. others, 16/20, 26/10 (the first), 33/19, 41/1, etc. others', 26/10 (the second). Cf. **oper**.
touches, *vb. sg.* 1400.
toumbe, *sb.* tomb, 145/9.
toun, *sb.* town, 1987. **town**, 467, 596, 1091, 1182. **towne**, 345.
towel, *sb.* cloth, 147/28. Cf. **tuaile**.
to3-wheþir, *adv.* nevertheless, 39/29.
trauaile, *sb.* work, toil, labour; hardship, 28/9, 28, 29/8, 32/22, etc.
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trauayle, 556, 1538. **trauel**, 770, 1112, 1265, 1710, etc. *vb.* 410. *pl.* 1599.
trayne, *sb.* train, artifice, 989.
tres, *sb. pl.* beans, stalks, sides (of a ladder), 11/21, 24.
trespas, *sb.* trespass, 19/4. **-passe**, *vb. sg. intr.* 31/36. **-passis**, *tr.* breaks, infringes, 45/24. **tresspassis**, *pl. intr.* 45/31. Cf. **trispas**.
tresur, *sb.* treasure, 7/2. **-e**, 2034.
trete, *vb.* deal, 441.
tretes, *sb.* treaty, covenant, 2/24.
trew, *adj.* true, 592, 2322.
trewly, *adv.* truly, faithfully, 1538, 2326.
tribulacioun, *sb.* tribulation, 978.
tricherie, *sb.* treachery, deceit, 37/21.
trinite, *sb.* Trinity, 16/8.
trispas, *sb.* trespass, transgression, 1252, 1355, 1544, 2365, etc. *vb.* trespass, 1907. **-e**, *sb.* 1256. **-t**, *vb. pt.* 740. Cf. **trespas**.
trofils, *sb. pl.* trifles, 1735, 1877.
troht, *sb.* belief, faith; trust, 5/15.
trouht, 4/8. **trouuz**, 2/22, 7/4, 8/32, 9/16, etc. **trouze**, 45/19. **wrang trouz**, despair, 42/22.
trou, *vb.* believe, 2/8. **trow**, 1823. *pl.* 1143, 1149. **true**, 19/10.
trubellus, *adj.* turbulent, 42/28.
tu, *pron.* thou, 2/22, 4/10, 5/32, 6/30, etc. Cf. **þu**.
tua, *num.* two, 11/21, 28/3, 29/7, 10, etc. Cf. **twa**, **two**.
tuaile, *sb.* cloth, 39/8. **tuailis**, *pl.* towels, 26/8. Cf. **towel**.
tuelmonethes, *sb. gen.* twelve-month's, 38/16. Cf. **twelue-monez**.
tuelue, *num.* twelve, 16/21. Cf. **twelf**.
tuenty, *num.* twenty, 20/20.
tuinne, *num.* two, 36/26. Cf. **twine**.
tuis, *adv.* twice, 29/18. **-e**, 29/23. Cf. **twis**.
tuke, *vb. pt.* took, 270. Cf. **tak**.
tung, *sb.* tongue, 105, 740, 757, 2184. **-e**, 2/10, 33, 10/31, 35. **-es**, *pl.* 11/36. Cf. **tong**.
turmentes, *sb. pl.* torments, 1293.
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- 208, etc. *imp.* 109, 848. *imp.* *pl.* 70. -and, *ppr.* 147/30. -e, 1/4, 3/22, 22/8, 34/10. *imp.* 2/12. *imp.* *pl.* 12/8. -ed, *pp.* 144/4. -es, *sg.* 14/32. -id, *pp.* 38/6.
- turnyng, *sb.* 147/21.
- twa, *num.* two, 142/32. Cf. tua.
- twane, *do.*, 27/33.
- twelf, *num.* twelve, 1107. twelue, 1025. Cf. tuelue.
- twelft, *num.* twelfth, 1085. Cf. telfete.
- tweluemonez, *sb.* twelve-month, 28/1. Cf. tuelmonethes.
- twine, *num.* two, 5/26. Cf. tuinne.
- twins, *vb. sg.* separates, 2459, 2463.
- twis, *adv.* twice, 453. -e, 29/4, 1227, 1579, 1628. Cf. tuis.
- two, *num.* 809. Cf. tua.
- ty, *adj.* thy, 10/24. Cf. thy.
- ty, *instr. case of þat (tat)*; for ty, therefore, 10/25. Cf. þi.
- tyl, *prep.* to, 12/38, 14/2, 23, 18/9, etc. tyll, 12/20, 141/21, 13, 44, etc. Cf. til.
- tym, *sb.* time, 444, 752. -e, 1/12, 15/22, 739, 1121, etc. "place," 15/34. -es, *pl.* 515, 147/35. fro tyme, from the time that, 701. al tyme þat, each time that, whenever, 1250. or tyme þat, ere, before, 2286. Cf. 2076 and time.
- tyranny, *sb.* tyranny, 43/13.
- vaile, *sb.* veil, 144/6. vales, *pl.* 144/9. valis, *pl.* 144/11. Cf. vayle.
- vanité, *sb.* vanity, 34/10, 1196.
- vassels, *sb. pl.* vessels, 24/9, 11, 26/11. Cf. vessel.
- vayle, *sb.* veil, 146/10, 147/5, 12. Cf. vaile.
- vayn, *adj.* vain, 649. in vayn, 573, 724.
- veine, *sb.* take hir veine, take her pardon, make her supplication, 31/10, 13, 17, 21, 29, 32/2. do taire veinis, make their supplications, 34/18. takis þare venyse, 141/17. [O.F. *prendre se veine.*]
- vengeance, *sb.* vengeance, 8/26. vengeance, 590.
- verce, *sb.* verse, 1966. vers, 15/32, 16/7, 1686, etc. verse, 18/11, 27/18, 1139, etc. verses, *pl.* 1530.
- verrey, *adj.* true, 1/9.
- verset, *sb.* versicle, 16/4, 32, 18/22, 25, etc. uerset, 17/15. Cf. werset.
- uertu, *sb.* virtue; power, 8/14.
- vertu, 33/30, 47/26. -es, *pl.* 42/37. -s, 47/20. -se, 2502.
- vessel, *sb.* 2276. *pl.* 1453, 1480. Cf. vassels, wessell.
- vestmentes, *sb. pl.* vestments, 1477.
- vice, *sb.* 18/32, 23/20, 25/14, 2284, etc. vices, *pl.* 25/6, 33/33, 2269, 2502, etc. vicis, 44/6.
- vigil, *sb.* fast observed on the day preceding a holiday, 1959.
- uil, *sb.* vile or bad thing, evil, 144.
- vile, *adj.* 859, 1011. vilist, *sup.* 2020. Cf. uyl, wil.
- uiltez, accidental spelling of uiltes, *sb. pl.* "vilenesses," injuries (Lat. *iniurias*), 38/2. [O.F. *viltez.*]
- vinemens (v is vowel), *sb. pl.* ointments, 23/3.
- virgins, *sb. pl.* 2497.
- viset, *vb.* visit, 583. visit, 12/20. *pt.* 26/28. Cf. wisit.
- visioun, *sb.* vision, 799.
- umbe-pinke, *vb.* refl. remember, consider, think, 37/2. vmbe-, 6/17, 18/33, 37/18, 41/16, etc.
- unait, *adj.* useless, idle, 9/5. vnait, 11/37, 32/23, etc. *sb.* idle or vain thing, 29/28, 30/15, 33/12. unat, *sb.* 10/33.
- vnbayne, *adj.* unwilling, disobedient, 1639.
- vnbousumnes, *sb.* disobedience, 732. vnbowsumnes, 34.
- vnbowsum, *adj.* unyielding, disobedient, 1223, 2447. unbuxum, 5/22. vnboxum, 13/18, 40/1.
- vnbun, *pp.* unbound, freed, 508.
- vnclæth, *vb.* uncloth, 145/18.
- vncunyg, *adj.* unknown, strange, 40/25.
- uncuþe, *adj.* unacquainted, 8/22.
- under, *prep.* 6/31, 10/7. vnder, 11/24, 12/37, 318, 2273. Cf. undir.
- vnderly, *vb.* be subject to, suffer, endure; undertake, 1012, 1273, 1534.

vnderlynges, *sb. pl.* underlings, inferiors, subjects, 762.

vndern, *sb.* divine office about 9 a.m. 18/5, 14, 33/2,3, etc. Cf. **vndirn**.

understand, *vb.* 10/37. **vn-**, 201, 340, 469, 1045, etc. *pl.* 1143.

understande, 1/23, 7/9, 10/1. **vn-**, 22/18, 25, 33/25, 44/32, etc. **vnderstandis**, *pl.* 23/21, 23, 47/27.

vnderstandyng, *sb.* understanding, meaning, 802.

vndertake, *vb.* understand, 1651.

-tan, *pp.* undertaken, 22/14. **-tayne**, 770.

vndinge, *adj.* unworthy, 13/40.

undir, *prep.* under, 6/33. **vndir**, 4/17, 40/10, 142/5.

vndirn, *sb.* = **vndern**, 32/26, 27. **vndrin**, 17/26, 33.

vnleel, *adj.* disloyal, 23/10.

vnlele, unlawful, 2509.

vnlefful, *adj.* not permissible, 296.

vnmesurely, *adv.* immoderately, 2332.

vnryght, *adv.* wrongly, 362.

vnskilful, *adj.* irrational, senseless, 298.

vntil, *prep.* unto, to, 165, 392, 476, 686, etc. (postpos.) 910, 1466, 1960. before an inf. 1601. *conj.*

until, till, 1275, 1812, 2362. **-till**, *prep.* 38. (postpos.) 216, 378, 491, etc. *conj.* 1238. **-tyl**, *prep.*

284, 1271. **-tyll** (postpos.) 30.

vnto, *prep.* unto, to, 4, 53, 59, 122, etc. (postpos.) 104. until, till, 1123, 150/3. *conj.* 1132, 149/36.

Cf. **onto**.

unwise, *adj.* 4/28. **vnwise**, 878.

vnworthi, *adj.* unworthy, 1027, 1101.

voce, *sb.* voice, 71, 118, 1065, 1919.

uoice, 1/23, 2/1, 16, 27/20, etc. **voice**, 19/19, 34/35. **vose**, 67, 69, 1068.

vochyd (*pp.*) **safe** (*adj.*), vouchsafed, 1/11. **vouches** (*sg.*) **safe**, 1016. **vowches saue**, 45. Cf. **wouches saue**.

vp, *adv.* up, 11/16, 18, 20, 786, 800, 808, etc.

upryse, *vb.* rise, begin, 21.

vpward, *adv.* upward, 804.

ure, *adj.* our, 1/21, 2/21, 3/12, 16, etc. **vre**, 11/21, 12/24, 13/15, etc. Cf. **our**.

ure, *sb.* hour, 30/6, 45/3. **vre**, 18/11, 31/6, 17, 35/10, etc. **vres**, *pl.* 18/17. **vriss**, 17/32, 18/9, 23, 27, etc. Cf. **houre**, **our**.

uresun, *sb.* orison, prayer, 7/4, 9/6. **vresun**, 33/34, 34/34. **-s**, *pl.* 34/1, 8. **vrison**, 19/29, 30, 32, 33, etc. Cf. **orison**.

us, *pron.* 1/20, 2/8, 17, etc. **vs**, 1/12, 14, 28, 38, etc. Cf. **hus**.

vsand, *ppr.* using, 2230. Cf. **vse**.

vse, *sb.* use, manner, method, 17/19. *vb.* use, make use of; practise, 141/11, 1084, 1221, 1356, etc. refl. accustom yourselves, 10/33, 14/22. *sg.* or *pl.* (*sbj.*) 751, 754, 1055.

vsed, *pp.* 1801. **vsede**, *pp.* taken the Eucharist, 149/40. **uses**, *pl.* 860. **vses**, *pl.* 732. **vsid**, *pp.* 1596.

ussell, *pron.* ourselves, 7/16. Cf. **ouresell**.

ustilement, *sb.* utensil(s), 24/32.

ut, *adv.* out, 12/19, 20/10, 23/16, 26/9, etc. **vt**, 26/16. **vte**, 21/6, 45/2, 6, 46/23, etc. Cf. **out**.

utcastyng, *sb.* outcast, 14/10.

vtrage, *sb.* outrage, excess, 30/1, 42/21. Cf. **outrage**.

vt-takyn, *pp.* except(ed), 16/21.

vttermest, *adj.* outmost, 149/36.

vun, *pp.* come, 17. Cf. **win**.

uyl, *sb.* vile or bad thing, evil, 106. **vyl**, 19/11. Cf. **uil**.

waim, *rel. pron.* whom, 17/8. Cf. **wha(m)**.

wais, *sb. pl.* ways, 738, 992, 1119. Cf. **way**.

waisse, *vb.* wash, 26/8, 10, 35/22, 36/27, etc. Cf. **wesch**.

waist, *vb.* waste, consume, destroy, 2284. Cf. **wast**.

wait, *vb.* wait for, 1805. **-es**, *sg.* watches, 863. Cf. **wayt**.

wakande, *ppr.* waking, 1/21.

wakid, *pt.* 18/3. Cf. **wakis**, *pl.* 18/2.

wakin, *vb.* waken, 20/27.—**waking**, *sb.* 16/24.

wald, *vb.* *pt.* would, 1/17, 783. **-e**, 8/17, 11/12, 30/34, 31/30, etc. Cf. **will**.

walk, *v.* 1893.
walkyng, *sb.* walking, 42/35.
wand, *sb.* rod, 6/22, 31, 463. -*e*, 31/32, 1357.
wane, *sb.* number, 22/22.
wane, *vb. pt.* won, 1306. Cf. **win**.
want, *adj.* missing, 22/23.
want, *sb.* be wanting or missing, 1796. -*and*, *ppr.* 1505.
wantunly, *adv.* wantonly, 2393.
wapyn, *sb.* weapon, 568.
war, *adj.* worse, 311. Cf. **wer**.
war, *vb. pt. pl. and sbj.* were, 576, 2488. **ware**, 2/2, 10/8, 16/10, 24/22, etc. Cf. **wer**, **whor**, **wor**.
warrant, *sb.* warrant, 5/11.
warest, *vb. pt.* healed, cured, 1306. [O.F. *warir*, *wariss*, F. *guérir*.]
warfore, *rel. adv.* for which, 23/15.
wark, *sb.* work, 377, 446, 470, 685, etc. -*es*, *pl.* 231, 561, 617, 743, etc. Cf. **werk**.
warli, *adv.* warily, cautiously, 453.
warmer, *adj. comp.* 36/21.
warn, *vb.* refuse, 1438. -*e*, protect, screen, 45/22. -*ed*, *pp.* warned, 1628. -*id*, 33/14, 16. -*yd*, 1404. Cf. **wernyd**.
warnyng, *sb.* warning, 1/4.
was, *vb. pt. sg.* 12/32, 14/10, 996, 1352, etc. Cf. **wos**.
wast, *vb.* waste, consume, 1266. -*ande*, *ppr.* wasting, wasteful, 23/31. -*e*, 24/12. 1 *sg.* 844. -*id*, *pp.* 1019. Cf. **waist**.
wat, *int. adj.* what, 5/4. *pron.* 2/4, 5, 3/12, 6/26, etc. Cf. **what**.
wate, *vb. sg.* knowest, 838. *pl.* 2003. Cf. **wit**.
water, *sb.* 3/15, 35/21, 44/26, 1963, etc. **watter**, 2427, 146/22.
waxe, *sb.* wax, 1478.
waxe, *vb.* wax, grow, 20/7.
way, *sb.* 88, 120, 138, 706, etc. *ways*, *pl.* 707. Cf. **wais**.
wayt, *vb.* watch, mind, 2471. Cf. **wait**.
wayue, *vb. pass.* 444.
we, *pron.* 1/20, 21, 36, 47, etc.
wede, *sb.* weed, habit, garment, 141/11, 1338, 2175. **wedes**, *pl.* clothes, 2169.
wedenisdai, *sb.* Wednesday, 29/8.
wedinsday, 1708.
wel, *adv.* well, 5/7, 16, 11/32, 12/21,

etc. much (before comp.), 4/29, 24/22. Cf. **wele**.
welcum, *vb.* welcome, 2411.
weld, *vb.* wield, possess, 1181.
welde, *sb.* power, possession, 501.
wele, *sb.* wealth, weal, prosperity, 570, 2316, 2325.
wele, *vb. sg.* will, 778. Cf. **will**.
wele, *adv.* well, 2/26, 12/18, 55, 89, etc. very, 181. **well**, 7/11, 46/7.
welle, 15/3, 31/33, 32/17, 37/9, etc. Cf. **wel**.
wele-lifing, *sb.* happy life, 243.
welth, *sb.* weal, prosperity, 102.
wemen, *sb. pl.* women, 254, 280. Cf. **woman**.
wen, *conj.* when, 3/23, 4/9, 25, 5/21, etc. **wen þat**, when, 2/13. Cf. **when**.
wend, *vb. pt.* weened, 1019.
wend, *vb.* go ; turn, 43, 55, 124, 800, etc. 1 *sg.* 313. *imp.* 873. -*e*, 143/16, 934, 2373. -*es*, *sg.* or *pl.* 1585. *pl.* 306. **went**, *inf.* 2027. *pt.* 1308, 1342, 1906, 2390.
wer, *adv.* worse, 635. Cf. **war**, **were**, **werre**, **wor**.
werangus, *adj.* wrongous, unjust, 43/23.
wer, *vb. pt. pl.* 2398. Cf. **war**, **were**, **where**.
wer, *vb.* wear, 2430. Cf. **were**.
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- whareinne**, *adv.* wherein, 38/12.
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- whas**, *rel. pron.* whose, 28, 770.
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- whor**, *rel. adv.* where, 1666, 1731, 2017. **whor so**, wherever, 2205. **whor so euer**, 2215. Cf. **whar**.
- whorof**, *adv.* whereof, 2194. Cf. **wharof**.
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- wrytt**, *sb.* Scripture, 60, 74. Cf. **writ**.
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accustome, *sb.* custom, 126/9.
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arn, *vb.* *pl.* are, 120/5, 127/26, 133/24. Cf. **er**, **is**, and **be(n)**.
as, *conj.* "as to," 130/32.
ascryue, *vb.* *imp.* *pl.* ascribe, 122/11.
atte=at te, at the, 120/37, 128/13, 131/4, etc.
avoyde, *vb.* *intr.* keep away, 133/23.
awaye, *adv.* maye awaye with, can endure, 132/31.
awe, *sb.* (keeping in) order, discipline, 135/10, 139/10.
awter, *sb.* altar, 128/16, 136/24, 39, etc.
ayen(s), *adv.*, *prep.* again(st), 121/4, 127/26, etc.
be, *vb.* *pl.* are, 123/4, 10, etc. **ben**, 121/1, 122/31, 123/35, 124/29, etc. Cf. **arn**.
besy, *adj.* busy, 129/27.
bette, *pp.* beaten, 131/32.
bileue, *sb.* belief, 126/23.
boden, *pp.* bidden, commanded, 125/17.
by-cause; **for by-cause**, because, in order that, 138/5. **for by-cause that**, because, 132/34. **for by-cause of**, on account of, 130/2, 131/3.

cace, *sb.* **yf cace be that** (bat), if it should happen that, in case, 128/1, 131/1, 135/14, 138/26.

celary, *sb.* cellarage, 131/34.

chap(i)tour(s), *sb.* chapter(s), 125/38, 126/16, 127/28.

charge, *sb.* weight, importance, 120/20.

chesith, *vb. sg.* choses, 119/13.

childern, *sb. pl.* children, 127/26.

clymme, *vb.* climb, 124/19.

commen, *vb. pl.* come, 133/30.

com(m)yn, *adj.* common, 123/9, 125/26, 129/12, etc.

condycyoned; **well c-d**, good-natured, 127/32.

correct(e), *pp.* corrected, 127/10, 18, 129/16, etc.

cours, *sb. by cours*, in succession, in their turn, 129/32.

cowde, *vb. pt.* could, 122/34.

crafte, *sb.* art, trade, 122/32.

declyne, *vb.* decline, deviate, *120/28.

defawte, *sb.* fault, 127/11.

discharged, *pp.* relieved, 127/8.

dissymyle, *vb.* make pretences, 119/27.

distribute, *pp.* distributed, 135/4.

dompe, *adj.* dumb, 123/29.

dronklew, *adj.* addicted to drink, 122/7.

dyden, *vb. pt. pl.* did, 132/14.

dyttee, *sb.* song, 126/33.

els, *adv.* else, otherwise, 130/35, 131/30, etc.

emonge, *prep.* among, 129/12.

emsample, *sb.* example, 119/8.

enduring, *prep.* (postpos.) through-out, 125/3.

enleuenth, *num.* eleventh, 125/33.

entree, *sb.* entry, admission, 135/12, 137/1, etc.

entretyth, *vb. sg.* treats, deals with, 129/1.

er, *vb. pl.* are, 139/10. Cf. **arn**.

euery, *pron.* every one, 120/14.

fawty, *adj.* faulty, 139/2.

feliship, *sb.* fellowship, 131/24.

felowyth, *vb. sg.* follows, 119/1. Perhaps an error; in all other instances: **fol-**

ferefull, *adj.* impressing fear, 127/33.

folowyngly, *adv.* in the continuation, after, 137/11.

forthy. See **thy**.

foryeue, *vb.* forgive, 125/11.

god(e)ly, *adj.* goodly, 125/34, 131/17.

goone, *vb. pl.* go, 127/25.

gyrde, *pp.* girt, 127/14.

hem, *pron.* them, 119/18, 120/1, 7, 33, etc.

her, *pron.* their, 119/21, 123/9. Usually **their**, **theyr**.

hert(e), *sb.* heart, 120/16, 121/31, 39, etc.

heyth, *sb.* height, 124/15.

high, *adj.* "deep," 130/32. on high, aloud, 133/20.

him, *pron. refl.* 123/25, 136/10, etc. **how be it**, however, 130/33. **how be it that**, although, 132/33.

Iapes, *sb. pl.* jests, 122/22, 132/21.

inwardes, *sb. pl.* inwards, inmost parts, 125/20.

longer, *sb.* junior, 137/19.

is, *vb. pl.* are, 128/27, 136/6, 138/11. Cf. **arn**.

knowleche, *vb.* acknowledge, 125/12, 132/1. **knowlechyng**, *ppr.* knowing, 136/8.

large, *adj.* extensive, comprehensive, 137/12. profuse, lavish, 127/33.

largelier, *adj. comp.* more extensive, 131/30.

lasse, *adj., adv.* less, 134/27. **lesse**, 120/20, 127/15.

last, *adj.* the last, 138/10.

le(e)full, *adj.* allowable, permissible, 129/7, 134/15, 139/4. loyal(ly), 122/25.

leseth, *vb. sg.* loses, 132/1.

let, *vb.* hinder, 133/18.

longe, *adv.* so longe to the tyme, ever until, 139/30.

mekyth, *vb. sg.* humbles, 124/12, 35.

mele, *sb.* meal, 134/1.

mete, *vb. pl.* meet, 134/12.
meuynge, *ppr.* moving, 123/34.
mixtum (Lat.), 131/3. Cf. **miste**,
 p. 189.
moche, *adv.* very, 121/26.
moreyne, *adj.* murrain, 127/23.

naprye, *sb.* napery, 129/37.
namely, *adv.* specially, 123/2,
 129/4.
norisshe, *sb.* nourishment, nour-
 isher, 121/29.
note, *sb.* notice, observation,
 120/26.
nought, *pron.* is nought, will not
 do, 121/16.

obedience, *sb.* obeisance, 136/15.
obediencers (-dy-), *sb. pl.* obey-
 ers, 123/2, 11.
of, *prep.* of, out of, 119/2, 137/3, etc.
 by, 123/3, 126/19, etc. *adv.* off,
 136/33, 34.
one, *pron.* one, a person, 125/14,
 139/36, 140/1.
ony, *adj., pron.* any, any one, 122/4,
 etc.
oo, one, some, 120/36.
other, *pron.* the other, 139/19.
 each other, 133/34. other things;
 "so forth," 130/29, 34, 132/20.
owe, *vb. sg. and pl.* ought, 120/7, 21,
 31, etc. **owen**, 127/15. **owne**,
 119/16.

partie, *sb.* in p-e, partly, 127/7.
pensy, *adj.* pensive, 128/28.
percels, *sb. pl.* articles, 128/35.
perfyte, *adj.* perfect, 122/29,
 124/15.
portar, *sb.* porter, gate-keeper,
 137/35.
premyses, *sb. pl.* limits, "regards,"
 124/8.
preued, *pp.* proved, tried, tested,
 135/36.
processe, *sb.* proceeding, course,
 "account," 130/34, 137/12.
professid, *pp.* be p-d, make the
 vow, 136/13.
promytte, *vb.* promise, 136/13.
propre, *adj.* "as property," 129/7.

rad, *pp.* read, 130/34. Usually
 red(e).

religion, *sb.*, cf. p. 197.
repreef, *sb.* reproof, 125/22.
rihtwys, *adj.* just, 122/6.

saaf, *adj.* safe, 131/14. Cf. **sauff**.
sacrate, *adj.* sacred, 128/15.
sadder, *adj. comp. (sb.)* graver.
 more serious or sensible, 119/13.
 120/22.
sadnes(se), *sb.* seriousness, etc..
 124/5, 125/33, 131/8.
sauff, *adj.* safe, saved, 125/5. Cf.
 saaf.
sauter, *sb.* Psalter, 123/27.
selfe, *adj.* same, 137/11.
sentence, *sb.* sense, 126/32.
 opinion, judgment, 138/29.
set, *vb.* be set lytill by, be thought
 little of, 125/15.
seyenges, *sb. pl.* sayings, 120/14.
shrewde, *adj.* wicked, malicious,
 122/20.
shulde, *vb. pt.* would, 138/3.
sith, *conj.* since, as, 126/23.
skale, *sb.* ladder, steps, 124/17.
som, *rel.* **whan someuer**, when-
 ever, 121/12, 24, 137/31. **what**
 som euer, whatever, 120/10.
 who som euer, whoever, 126/4.
sore, *adv.* sorely, greatly, 135/32.
souereyn, *sb.* superior, 119/10, etc.
spirituell, *adj.* spiritual, 122/32.
 special, 134/1. **spiritually**,
 adv. specially, 132/36, 133/2.
spyrituell, 124/2.
state, *sb.* person of high rank,
 dignitary, 126/34.
streyt(e), *adj.* strict, 119/6, 120/33,
 etc. **streytly**, *adv.* strictly,
 120/27, etc.
stuff, *sb.* articles, things, 128/29,
 34, 134/20, etc.
subgette(s), *sb.* subject(s), 119/28,
 139/22.
suspect, *sb.* fear, 126/1. -e, *pp.*
 feared, 122/14.
synguler, *adj.* particular, 120/25.

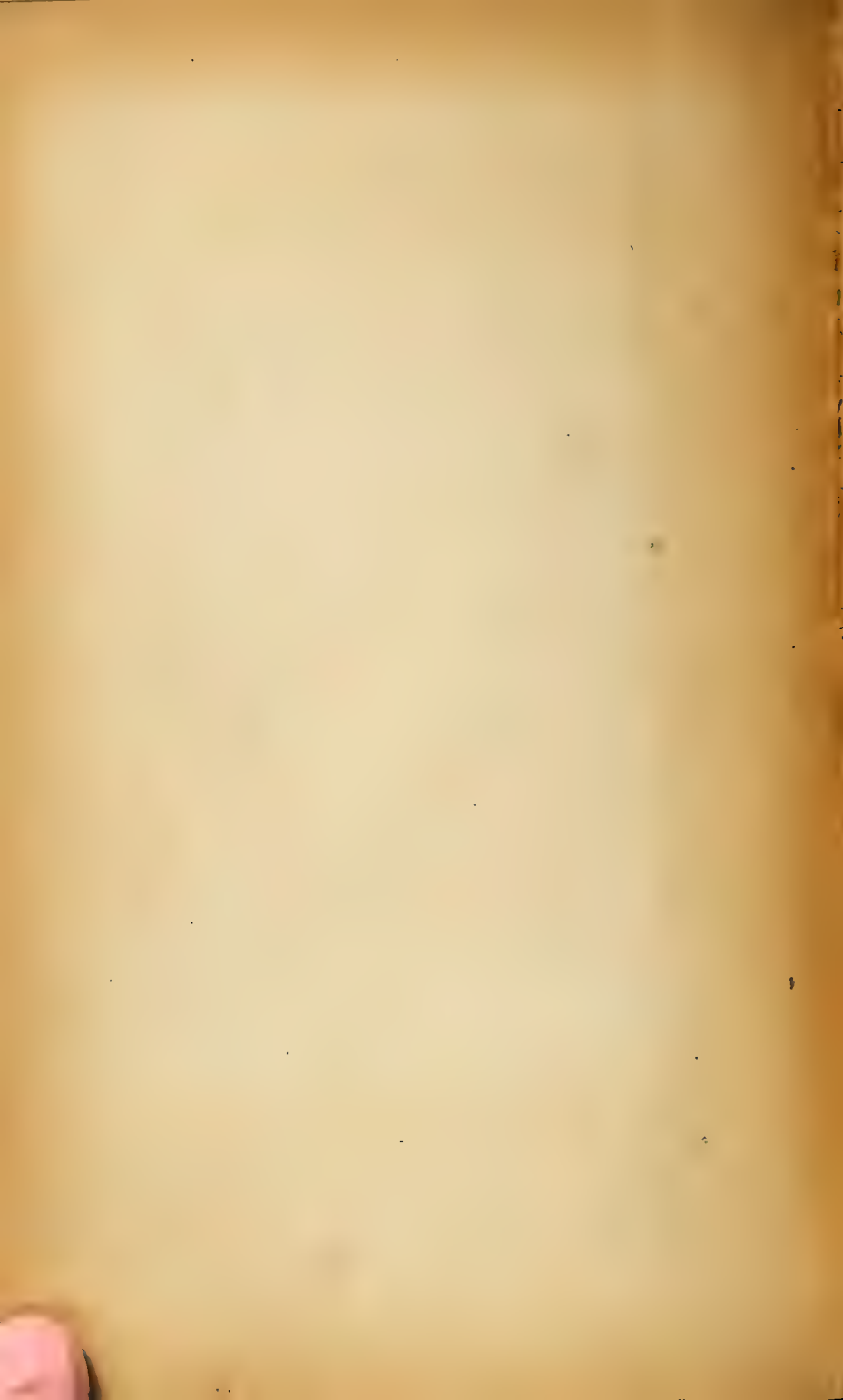
take, *pp.* taken, 125/15. Usually
 taken.
that, *rel.* what; who, 122/33, 127/
 25, etc. *conj.* when, if, 137/32. **in**
 that, that, when, if, 134/22. **in**
 that aswell, so well, 128/15.
 after that, how that, leest þat,

etc., *conj.* after, how, lest, etc., 120/32, 122/9, 127/11, 132/34, 133/15, 134/22, etc. **how . . that**, 127/17 (19). **whan . . þat**, 125/6 (8).
theim, *pron.* themselves, 121/15, 133/2.
theis, *adj.* these, 124/8. Cf. **theys**.
therefro, *adv.* therefrom, 120/29, 130/22.
theyrself(e), *pron.* themselves, 121/34, 129/7, 131/27, etc.
theys, *pron.* these, 128/12. *adj.* 132/36. **thise**, *adj.* 126/5. Cf. **theis**, **thyes**.
thought, *conj.* though, 138/20. Usually **though**.
thy, *instr. case of þat*. **not for thy**, nevertheless, 130/14, 136/4. **not forthy**, 134/19.
thyes, *pron.* these, 122/31. **thys**, these things, 127/27. Cf. **theys**.
to, *prep.* from, 120/19.
towell, *sb.* cloth, 137/8.
translate, *pp.* translated, 119/1.
trowbelous, *adj.* troublesome, turbulent, 127/32.
visely, *adv.* wisely, 120/19. Usually **w-**. Cf. **vysely**.
vnry}twysly, *adv.* unjustly, 121/2.
vnwytt, *adj.* unwise, 120/16.

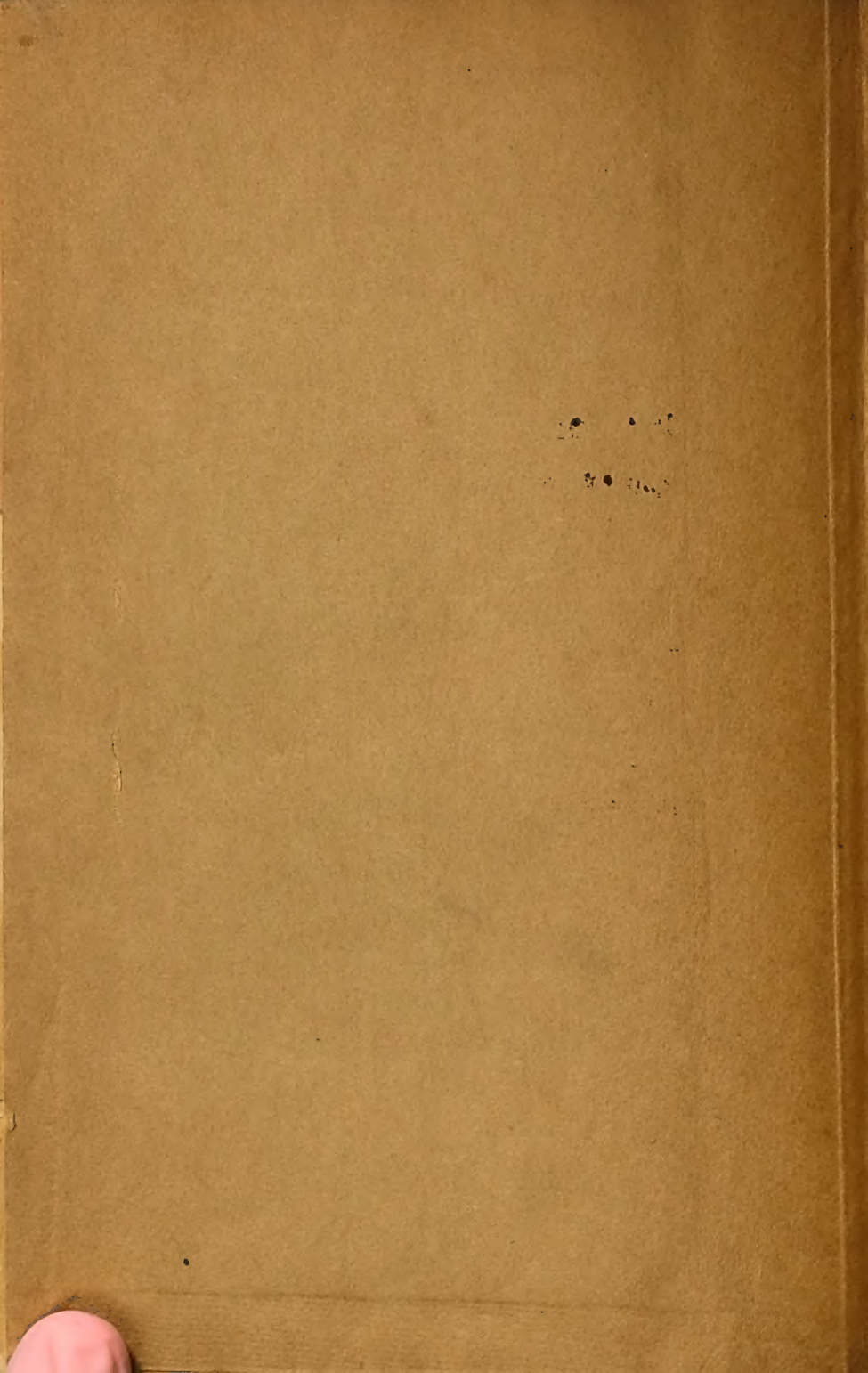
vtterly, *adv.* altogether, entirely, 132/37, 136/6.
vysely=**visely**, 135/24.
welle, *sb.* weal, 119/7.
wertues, *sb. pl.* vertues, 121/22. Usually **v-**.
wertuous, *adj.* vertuous, 121/9.
whan soo euer, *conj.* whenever, 119/14. Cf. under **som**.
whiche, *rel. pron.* which, 121/21.
the (þe) which(e), *do.*, 119/3, 120/7, 122/32, etc. *rel. adj.* 127/37.
who þat, *rel.* whoever, 139/1. **who that euer**, 131/33. Cf. under **som**.
without, *conj.* unless, 123/25. Cf. **wythout**.
wittely, *adv.* wisely, 137/27.
woll, *vb. sg.* will, wishes, 133/17, 137/28, 138/4, etc.
worthe, *sb. in w-e*, in good part, 134/22.
wythout, *conj.* = **without**, 129/29, 134/1.
yeff(es), *sb.* gift(s), 128/23, 134/17.
yeue(n), *vb.* give(n), 120/36, 126/12, etc. Also **gyue(n)**, 124/3, 133/2, etc. **gaue**, *pt.* 133/27.
zele, *sb.* zeal, 139/34, 36.

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